



L. Dettrie

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MAN A MACHINE.



MAN A MACHINE

JULIEN OFFRAY DE LA METTRIE

FRENCH-ENGLISH

INCLUDING FREDERICK THE GREAT'S
"EULOGY" ON LA METTRIE AND EXTRACTS FROM LA METTRIE'S "THE
NATURAL HISTORY OF THE SOUL"

PHILOSOPHICAL AND HISTORICAL NOTES

BY

GERTRUDE CARMAN BUSSEY

M. A., WELLESLEY COLLEGE

CHICAGO THE OPEN COURT PUBLISHING CO. 1912

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PREFACE.

The French text presented in this volume is taken from that of a Leyden edition of 1748, in other words, from that of an edition published in the year and in the place of issue of the first edition. The title page of this edition is reproduced in the present volume. The original was evidently the work of a Dutch compositor unschooled in the French language, and is full of imperfections, inconsistencies, and grammatical blunders. By the direction of the publishers these obviously typographical blunders have been corrected by M. Lucien Arréat of Paris.

The translation is the work of several hands. It is founded on a version made by Miss Gertrude C. Bussey (from the French text in the edition of J. Assezat) and has been revised by Professor M. W. Calkins who is responsible for it in its present form. Mademoiselle M. Carret, of the Wellesley College department of French, and Professor George Santayana, of Harvard University, have given valued assistance; and this opportunity is taken to acknowledge their kindness in solving the problems of interpretation which have been submitted to them. It should be added that the translation sometimes subordinates the claims of English structure and style in the effort to render La Mettrie's meaning exactly. The paragraphing of the French is usually followed, but the italics and the capitals are not reproduced. The pageheadings of the translation refer back to the pages of the French text; and a few words inserted by the translators are enclosed in brackets.

The philosophical and historical Notes are condensed and adapted from a master's thesis on La Mettrie presented by Miss Bussey to the faculty of Wellesley College.

FREDERIC THE GREAT'S EULOGY ON JULIEN OFFRAY DE LA METTRIE.

Julien Offray de la Mettrie was born in Saint Malo, on the twenty-fifth of December, 1709, to Julien Offray de la Mettrie and Marie Gaudron, who were living by a trade large enough to provide a good education for their son. They sent him to the college of Coutance to study the humanities; he went from there to Paris, to the college of Plessis; he studied his rhetoric at Caen, and since he had much genius and imagination, he won all the prizes for eloquence. He was a born orator, and was passionately fond of poetry and *belles-lettres*, but his father thought that he would earn more as an ecclesiastic than as a poet, and destined him for the church. He sent him, the following year, to the college of Plessis where he studied logic under M. Cordier, who was more a Jansenist than a logician.

It is characteristic of an ardent imagination to seize forcefully the objects presented to it, as it is characteristic of youth to be prejudiced in favor of the first opinions that are inculcated. Any other scholar would have adopted the opinions of his teacher but that was not enough for young La Mettrie; he became a Jansenist, and wrote a work which had great vogue in that party.

In 1725, he studied natural philosophy at the college of Harcourt, and made great progress there. On his return to Brittany, M. Hunault, a doctor of Saint Malo, had advised him to adopt the medical profession. They had persuaded his father, assuring him that a mediocre physician would be better paid for his remedies than a good priest for absolutions. At first young La Mettrie had applied himself to the study of anatomy: for two years he had worked at the dissecting-table. After this, in 1725, he took the degree of doctor at Rheims, and was there received as a physician.

In 1733, he went to Leyden to study under the famous Boerhaave. The master was worthy of the scholar and the scholar soon made himself worthy of the master. M. La Mettrie devoted all the acuteness of his mind to the knowledge and to the healing of human infirmities; and he soon became a great physician.

In the year 1734, during his leisure moments, he translated a treatise of the late M. Boerhaave, his *Aphrodisiacus*, and joined to it a dissertation on venereal maladies, of which he himself was the author. The old physicians in France rose up against a scholar who affronted them by knowing as much as they. One of the most celebrated doctors of Paris did him the honor of criticizing his work (a sure proof that it was good). La Mettrie replied; and, to confound his adversary still more, he composed in 1736 a treatise on vertigo, esteemed by all impartial physicians.

By an unfortunate effect of human imperfection a certain base jealousy has come to be one of the characteristics of men of letters. This feeling incites those who have reputations, to oppose the progress of budding geniuses. This blight often fastens on talents without destroying them, but it sometimes injures them. M. La Mettrie, who was advancing in the career of science at a giant's pace, suffered from this jealousy, and his quick temper made him too susceptible to it.

In Saint Malo, he translated the "Aphorisms" of Boerhaave, the "Materia Medica," the "Chemical Proceedings," the "Chemical Theory," and the "Institutions," by this same author. About the same time, he published an abstract of Sydenham. The young doctor had learned by premature experience, that if he wished to live in peace, it was better to translate than to compose; but it is characteristic of genius to escape from reflection. Counting on himself alone, if I may speak thus, and filled with the knowledge he had gained from his infinitely skilful researches into nature, he wished to communicate to the public the useful discoveries he had made. He published his treatise on smallpox, his "Practical Medicine," and six volumes of commentary on the physiology of Boerhaave. All these works appeared at Paris, although the author had written them at Saint Malo. He joined to the theory of his art an always successful practice, which is no small recommendation for a physician.

In 1742, La Mettrie came to Paris, led there by the death of M. Hunault, his old teacher. Morand and Sidobre introduced him to the Duke of Gramont, who, a few days after, obtained for him the commission of physician of the guards. He accompanied the Duke to war, and was with him at the battle of Dettingen, at the siege of Freiburg, and at the battle of Fontenoy, where he lost his patron, who was killed by a cannon shot.

La Mettrie felt this loss all the more keenly, because it was at the same time the reef on which his fortune was wrecked. This is what happened. During the campaign of Freiburg, La Mettrie had an attack of violent fever. For a philosopher an illness is a school of physiology; he believed that he could clearly see that thought is but a consequence of the organization of the machine, and that the disturbance of the springs has considerable influence on that part of us which the metaphysicians call soul. Filled with these ideas during his convalescence, he boldly bore the torch of experience into the night of metaphysics; he tried to explain by the aid of anatomy the thin texture of understanding, and he found only mechanism where others had supposed an essence superior to matter. He had his philosophic conjectures printed under the title of "The Natural History of the Soul." The chaplain of the regiment sounded the tocsin against him, and at first sight all the devotees cried out against him.

The common ecclesiastic is like Don Quixote, who found marvelous adventures in commonplace events, or like the famous soldier, so engrossed with his system that he found columns in all the books he read. The majority of priests examine all works of literature as if they were treatises on theology, and filled with this one aim, they discover heresies everywhere. To this fact are due very many false judgments and very many accusations, for the most part unfair, against the authors. A book of physics should be read in the spirit of a physicist; nature, the truth, is its sole judge, and should absolve or condemn it. A book of astronomy should be read in the same manner. If a poor physician proves that the blow of a stick smartly rapped on the skull disturbs the mind, or that at a certain degree of heat reason wanders, one must either prove the contrary or keep quiet. If a skilful astronomer proves, in spite of Joshua, that the earth and all the celestial globes revolve around the sun, one must either calculate better than he, or admit that the earth revolves.

But the theologians, who, by their continual apprehension, might make the weak believe that their cause is bad, are not troubled by such a small matter. They insisted on finding seeds of heresy in a work dealing with physics. The author underwent a frightful persecution, and the priests claimed that a doctor accused of heresy could not cure the French guards.

To the hatred of the devotees was joined that of his rivals for glory. This was rekindled by a work of La Mettrie's entitled "The Politics of Physicians." A man full of cunning, and carried away by ambition, aspired to the place, then vacant, of first physician to the king of France. He thought that he could gain it by heaping ridicule upon those of his contemporaries who might lay claim to this position. He wrote a libel against them, and abusing the easy friendship

of La Mettrie, he enticed him to lend to it the volubility of his pen, and the richness of his imagination. Nothing more was needed to complete the downfall of a man little known, against whom were all appearances, and whose only protection was his merit.

For having been too sincere as a philosopher and too obliging as a friend, La Mettrie was compelled to leave his country. The Duke of Duras and the Viscount of Chaila advised him to flee from the hatred of the priests and the revenge of the physicians. Therefore, in 1746, he left the hospitals of the army where he had been placed by M. Sechelles, and came to Leyden to philosophize in peace. He there composed his "Penelope," a polemical work against the physicians in which, after the fashion of Democritus, he made fun of the vanity of his profession. The curious result was that the doctors themselves, though their quackery was painted in true colors, could not help laughing when they read it, and that is a sure sign that they had found more wit than malice in it.

M. La Mettrie after losing sight of his hospitals and his patients, gave himself up completely to speculative philosophy; he wrote his "Man a Machine" or rather he put on paper some vigorous thoughts about materialism, which he doubtless planned to rewrite. This work, which was bound to displease men who by their position are declared enemies of the progress of human reason, roused all the priests of Leyden against its author. Calvinists, Catholics and Lutherans forgot for the time that consubstantiation, free will, mass for the dead, and the infallibility of the pope divided them: they all united again to persecute a philosopher who had the additional misfortune of being French, at a time when that monarchy was waging a successful war against their High Powers.

The title of philosopher and the reputation of being unfortunate were enough to procure for La Mettrie a refuge in Prussia with a pension from the king. He came to Berlin in the month of February in the year 1748; he was there received as a member of the Royal Academy of Science. Medicine reclaimed him from metaphysics, and he wrote a treatise on dysentery, another on asthma, the best that had then been written on these cruel diseases. He sketched works on certain philosophical subjects which he had proposed to look into. By a sequence of accidents which befell him these works were stolen, but he demanded their suppression as soon as they appeared.

La Mettrie died in the house of Milord Tirconnel, minister plenipotentiary of France, whose life he had saved. It seems that the disease, knowing with

whom it had to deal, was clever enough to attack his brain first, so that it would more surely confound him. He had a burning fever and was violently delirious. The invalid was obliged to depend upon the science of his colleagues, and he did not find there the resources which he had so often found in his own, both for himself and for the public.

He died on the eleventh of November, 1751, at the age of forty-three years. He had married Louise Charlotte Dréano, by whom he left only a daughter, five years and a few months old.

La Mettrie was born with a fund of natural and inexhaustible gaiety; he had a quick mind, and such a fertile imagination that it made flowers grow in the field of medicine. Nature had made him an orator and a philosopher; but a yet more precious gift which he received from her, was a pure soul and an obliging heart. All those who are not imposed upon by the pious insults of the theologians mourn in La Mettrie a good man and a wise physician.

L'HOMME

MACHINE.

Est-ce là ce Raion de l'Essence suprème, Que l'on nous peint si lumineux? Est-ce là cet Esprit survivant à nous même? Il naît avec nos sens, croit, s'affoiblit comme eux.

Helas! il périra de même.

VOLTAIRE.

À LEYDE,

DE L'IMP. D'ELIE LUZAC, FILS.

MDCCXLVIII.

Facsimile of title page of the Leyden 1748 edition

L'HOMME MACHINE.

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Voltaire.

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Neintheershiphs of welldogs contendétail desails at the seffents of Vloypz Hersoldat finigué il disconfierda in la trandhée, the bridd be of ethe piècnes de localmondrés son famoier the adoid the son nothing il leist slee pas fait depops expoplé my banbour ha l'éconater; più set notifra postifre d'unique son benefit à la passage par la material se ce voil pred'this des tpequaps than tres facts ampies de this des tpequaps than tres facts ampies de this des tpequaps than tres facts ampies de this des the des passages de la passage de la passage

plasesal trantesy dou hast rintifice à duis hèa passions.

Ichansout deutohpskrödydathashtep togethere AA the suntiqueolethe blood is nadunechae studets and ing call pregenadulux sentimput alls phinouglulche and ollité se meandalisms ichtes durhaels intselfähitelse benlittlolgen wint glappes anstihe vege liels dampière selos effitis ten sentes se sithes dibres rocate dilatide elert, almusi little aby little cirheco presalystid per alyzetbundes mitsche ald the onpss clesio fende pelyvent plusspora und honger benethe eller des notations den ger benethe eller des notations gammines lin slarepres if étawe pointt.

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iquels unhactentions parenti, delitetheule introsphrebend odébrainsflikes chuids. comme autant de nuages remplissent, pour ainsi dire, l'atmosphère de notre cerveau.

Opipinnis actoople deset appelate avec the sharpnitibradiilepsotontee bestuone of as le plansidécation hemè délinidre gainsi que latoinichtesafléketwhaeurollfse, natonière, eachimants savdo sae als use dan'the according hetheukodans unrétaktesui seambhappity in destatie êthide toombeaech is gritine the toumbrefifeedinginasge is ethe imoarge of Quathe Houce vléttaisgihls Llèanner gu'effhe souldvaitulahhaing sortier Edlerétrige firom itrofierathe is hus drambeen de un spetche neoseintelusegaerlewebliphaisirfdelse phly sheffingeofleyiffeirnde plaspland of shærtentpetarang Oiblittén Evenialters the which generated a oudlow tech ly for bed to Walthe and too thirty bifle too kee dimertir, spateensetselftteshalliomialgnéyelle. Je perference so illeget Etistope islens. poisons.

Coffee, the with this was gintal out, fore leine for secont glote the vinagination os our ex oberthe advoloss characters our nones emithén a gay incomprio cette as wine descrut pentre advolution the morrow. Bontemploos te ampeadants es valureits beseine eds.

The hrps and brady estaume chinchinchichi minds it leaving sprisgs of souther viving e image disperse trademtoperpentel. Les Nomeis his entettier preup chaqueoke frèents exhith. Wares en eite and the quicke frèents exhith. Wares en eite and the quicke frèents exhith. Wares en eite and the quicke frèents en eite and prinche southpeur set war, if a battured, Carest diese bahguisted of l'ael nouière a capanin who exe light charte expétice indicand fait befour its sez procorps, venter colarish street by dyx plear

into its grainsubifed giving guis afrond; atrond imprograment then then so ell grows strong like utifier, couring entitle its kelf it with improved foit rigit, dedethe scholier, who maintenent ould have an able offers grown ouns! Canstrains if quous brateched the tagithe uso and goof der diena. Thousa chort dainkesets into stormy movement the blood which a cold drink would have calmed.

Whatepwiesaheecisumæpasallajorie remireslansusaddecartriated ellegtastee slants léarnemeadassu winescapiress their their phirmenthearidially aboles schausoich, the lesericanguis excelle fifthe emélanchibum acual centeaix elbjécted, and theornalised sémale is grast by usuprofipre. place [in such company].

Rawianelet considere and items also freeze and it técoudes la dese hours avec le file extiend maient Tanidais son the another in the Englast stylio eat mreat ged landation danglais e oquis neell domegaspaurka shain so shiateequo reous, hasis inchages at a graphabute, to attait kind of baoticipat the other carsest explication be modered and fective ibnt exhipation de tellsvalifihentsavetedrautreateausethersoul. Bride chaine chesatore ude retherenations, inducidistantered Othter Sérationté pasoduliitch degsaldênthelòbagaeterlaubatiane.hleavy foéplrin alles sauttels la natidolns a Vinndovállité exthanteesssenttimientarealnizatéesavant le inadadere.comme des aliments grossiers font un esprit lourd, épais, dont la paresse et l'indolence sont les attributs favoris.

Mr. Pope a bien connu tout l'empire de la gourmandise, lorsqu'il dit: "Le grave Catius parle toujours de vertu, et croit que, qui souffre les vicieux est vicieux lui-même. Ces beaux sentiments durent jusqu'à l'heure du diner; alors il préfère un scélérat, qui a une table délicate, à un saint frugal. "Considérez, dit-il ailleurs, le même homme en santé, ou en maladie; possédant une belle charge, ou l'ayant perdue; vous le verrez chérir la vie, ou la détester, fou à la chasse, ivrogne dans une assemblée de province, poli au bal, bon ami en ville, sans foi à la cour."

Niconwitzenland we Snais se builbhibly, the nomenet Svei Sueigder Weit Vyhtoigene tiden. Sveien jeung sent stein judgen maintage, but machteutheuum setablatequiase whoonwalte sound sentette chopsique banalt afaite une gnahladi neight geetaintheon three was aire papallotel if new ding them innedeem ulpable. the guilty to the gallows.

Wouthpelasonsaret mådnin fautsvæ are, gorodnære honnistess gænsarqueagoonme honses ærvænetheags depelads ost thouway dépendelherle isramièring offunctive sombtimess imbintæt to anylitait ehe soul ice stamatend om thut stepnad farmaldabiate. Wans Helstoonad dev hoes id dit Hale himose at off the stant sous siègle day koler pylonde ne sen bethut trostalé opf tak jurg ribuet part for that tie hoder le tout.

Acquellat excess has a simed fundle epecatin bring position length of the language pegapher das entroid appearant scales of identification. We tare the médapière parage de children de distibles dentification de la proposition de la proposition de la proposition fort.

La grossesse, cette émule désirée des

pâles couleurs, ne se contente pas d'amener le plus souvent à sa suite les goûts dépravés qui accompagnent ces deux états: elle a quelquefois fait exécuter à l'âme les plus affreux complots; effets d'une manie subite, qui étouffe jusqu'à la loi naturelle. C'est ainsi que le cerveau, cette matrice de l'esprit, se pervertit à sa manière, avec celle du corps. Quelle autre fureur d'homme ou de femme, dans ceux que la continence et la santé poursuivent! C'est peu pour cette fille timide et modeste d'avoir perdu toute honte et toute pudeur; elle ne regarde plus l'inceste, que comme une femme galante regarde l'adultère. Si ses besoins ne trouvent pas de prompts soulagements, ils ne se borneront point aux simples accidents d'une passion utérine, à la manie, etc.; cette malheureuse mourra d'un mal. dont il y a tant de médecins. Ome fleed querbles yesuto poenthoir hienelsneurveimelwesszeirefdeld'âge omr la raissom. Il lâcreo subifoldo vosothe progress obths, bodynescitudoels théchreatiess of Educatione du stre en l'altre sexit en cocula décionate sals of uvi el mobélia aventif de là terrop tean cheests earned the confidence in the confidence of the solitiment de l'est l'action de la suicha feestings que smote toi parsices thréjugés, ceasonperseitidizesdantllaufortetitions, whose intronguita preisses are flarely etc. Effloedm Manu continuintheonthel, vervee ubeatile a mente ny verst ip in perked of the fermretésdeftalls désde lides pat léed prit, ainsingereflextureit bdt alisong emphes wegveous Hédde Hidoucadiomt, nyhinchuent leofteenrheek, astretegehenschidemind still

morve achudegités stre hohetpà osfoma âune. And and extens should snot a manube ende grante fad mmonet gren se coais, il mone plus constanati s safrtienthshigó nétrouse eplius adversitty&nBarnitiéfpllosvferlmestans Exactely sihé? throughtaisf, their vanthamouthe Blesthæpensde Physiotenordes, Lietthes sex lesh Rhysiotesanthescharingsiof the grandsadd bespeibedduvidradian osesdlue the stense extra meditand at chelicates plus fendiresset flehenhearté kihots londo et nyy no ithtertows empiertime who ich le demeto have beem ble en tométén d'umén en Hillowerhynte, Enable chienploatteset mfathom thémátter ches attraft beheuty, bend téhe Bthetrengred your malelexhier to in seister beateirso its pleasures.

It is ext prospeluscosses valuebe 'êtse asussi greatlaphlysionomoustis que this author, proordiervion grukes sy thadi téuddi tiyes fithtepar haifigufre out he footnet eleantraits, the kbrappi dif shorte anaresi és rivisque da the se aertsinffproemt.lyunidrked; estad'êt is geoedsanýdteche progureat advaiture tun mal necognizacy nédike tase sa seo sypaniech by élli dentsankædnsimeptless politooksadehe bortkeitsløSlædkedøfBSterleave, de Manuspectses 2 point the sest prisadey be unviil burve to dessurprised to filmsitnoong itercforted dag lyeaved 'hight Preconneul titude coin bihités d'andres u van altisting distinguish the habe of du tertand frémiethet mêmofspervierst, and biten rêterhamima ekt fniprofræðna semandnel, parrexemple, quhas boète nélèbre thanit (ellebrated protetait) l'air doumbfinen, (av existe obetrate) Phorhéotkéef a pickpocket with the fire of Prometheus.

Hilatotyi per ovoide o fii sevvinhnaémo ocrabbethy

example de la eppissance dentiparature. Telmefiam Durc De l'Euriste Cétaste sivaorso strongilyccoquended the Harirly abait eu Telmir de i fo is house oppopour voi i hard osceraften bernaj svlčadska sciver, dané i h szartsti pater BiloistHae beancetier Bloise When the Altranecrezhot schi départ les déce de of chile un Hokeise depaltule obsqueised, fálldeis borédic A breif whi is usata & preadiction had Bécréssethielted by Whiceweleth athardany waasoaskied whynge madelit-if I draw ee knownisthe Rinig illorstyneutere/terrsentsaid hon "atenis mat faible; kind a ji diev bnervé sue and viewd liligentus bout de have motiend that own covitais' closed it is trailes nothing at all to provoke him and send him into a passion." Onle preatrible as l'ors heia vi y uno des tempirol deit,

tældannæther vinfidkgeightemedrant. D'où pehetriatingl, Whenneest mepahtie, et de thi finementaire quotil present feat entetha sleffrenence dens és grès; es paled i differencle aios deheirtenscélémedtingpantagent thens minatumen oftehded l'air 3 d'élements, which donatmeolenchipshseimmadadies of the épidénTilogresietlsdikectoubbady, has its contagious diseases and its scurvy. Such sits like nipifle chice lonating at earth at a hommwhaujoers chamgenædissetet to andthérlifeds the bhangen ents filestf hina sellantel en in butwantlein guip ki est vehich haêntveatrsplantædtétsæsf; lef chienalism'ætset is phtsthe même, it levist jsustely wither dégénèrateoursiannédicere. Durthæmddreutven coatelde vænythinge qui from vilto keuvsi the stress decreation etentacetntheidagostupis relseibaixsena, la eten acest che pe y belind ion i est i procéve elly, buyeare da wihêm ea italia wai spilor les eemportus specthe same ite as each the lbody of ethe

speckgradurintenhahis all yuveitatents ith un bontepatitumisele, all the motions of a good mimic.18

Exoqueyleavileha væjdistespiduitefojllovka theillæbridlæmt pagmiis þósto vm hæstme dórsprityestillesiehææsi ilimdeothæuve unenpamblafothe Isåæspritose Inutilæ avec societyció film ontrpolligefatutthe réimed gxevær rásky pombækoof æneroisemad ka bælhi sáqballathættissær Védi bædhysis bædhysrenthædmieshtælligærfæqain mitalligentmanouvæt feducatiædupætishi, ifihæntædhy æxsezajædheA baddyptritinæd noimdhiist listeramaæteor vyhenha thævince a gåtæinces have spoiled.

This stitler steams destriction of other doubare abujayers corner this ties with the state of the body, polan in the used term to the overthis depending manufactures comparate was and its reasons explored in the comparate; we unrationly a lettrus illes blare the comparate; we unrationly a lettrus illes blare the comparate to denominate of a minute bien to pair the stage of we shall not be the state of we shall not be the state of man and of animals?

Engréreral, the frome at datos trostition di ther beaindes quadhupè desaret à pest thès hame enthose datse brainné. man; Me nanfestrape, à hes dispositions ement pueto, where withet disférential disferencial disferencial, that of habitime as indetsons a les lan ione un lost en loquinais el prostortueux, considere de traine as the ion any pather finismite, the singuine that to plus portion, be a la phabite the traine as indetsons a proposition de phabite the traine and position and

thex slanneêmne enes követea en rald vé eine ar relation to the assemble unlike and in uel Wanichs Lannaits établitle i piatge glith é ante, Made fleuPle/modridaoPerestabilishedithe septentialme acillus Titéecleutte optioniver par ilhesfratheldhexphéricendes.innumerable express noerst se s Neura drift e e dels thee sont transfer disprecedes quirds the velthed larger steau. bezimoi Fish shone llange heradssebunais these straidoideofeans and inheethelheads bfemales hænnfäshlhandomt pointude cothssaalleandet fortlittle beacer wehile lagacts rentiquely duakithractes. Jeshælhmætåpandhaomtointæanynmbure llongi Háboili tle variétée slofanture poi ent o coojejetetnese scaonle suring there, for there is antimfinite spromere of both past angeone dinantelebysenhelingités durther Wallish Dreamseb of WiDis A Diena **Benebro**mand "De Anima

Isolabilativai steerkemehtsionprivitieth suit tobbloemekeadly destinctoeste stables internetable obsqueaplonded strituatux stoertifarceurcheispahsiare, ikhontestebrain thery dany 2.2 queheat this demendens to integrand in size inclumento proportion to the geoplantess de themationally ediffunt'il y a initume sciencial demendially impropose éte impullament particular, attatath qui cost que phin soin graphic geduce thé deol'e spriet, plus soim pestanetal Drâté this biristingain bedoes!? I'emporte, de la perte ou du gain?

Brutorum."21

No crotyterinfashaweerste, that lievishuithe infetelbyrehaar thaqubels is each look infet bler beaveais sunforselptorinfalication for degree degree degree describité indexalmithe appeallitiquit quest a quasipé né ptont de experient à land the soilié, sea up lei desi de lidest ételes that

fluedequibilerituda reshieh écon sibuetes boaktbnable qui fait la santé. Bi, kisnisbérálla análynob gazvpds tíhe dentheraide closes mento that the main quies brain will the identicient envise empischecy par foreinstanvaesencoesofar Tilop de sanile shengais excennofilthelinesanest, ded thêrdefdetsfofishders briziers declerot abwayauene appedóuro biene stas attionio iButài f thes creuber desimberiality less canitys etc., la interretació de la contraction de la contract frans them sibiles so of the dictor scheofalles de hals half bréy de doubt less appointe? et elle of édlyanyapænalienítaanuargenxAdenetyenx et deshingusa Umyrfebreusomethinfibhat goaldinever be found bluthoubtilst delicancianatonant, déould hiaveun faile of Exasnossadi'E Fantenet le Fronte idilles. and lEcretened weeklinin selfin pecklass of it lake servnfeidteinrouleiofdgischest dialogues. softweens, offattseles ainfants stdage los philtrehienspeickansnlebiride, athrat the Wilbir a seriang a éego bless a techand dispositive doint adff thoésecurionals eand théatothorést rilation to var ce es à mineafect by formedrassiniparadyticussi imparfaitement formées que dans les paralytiques. Il ajoute, ce qui est vrai, que l'homme a la protubérance annulaire fort grosse; et ensuite toujours diminutivement par dégrés, le singe et les autres animaux nommés ci-devant, tandis que le veau, le bœuf, le loup, la brebis, le cochon, etc. qui ont cette partie d'un très petit volume, ont les nattes et testes fort gros. How the aucâtre of iscaret deterés es recécone hasy bresé qui on ches qui on que un chise thate cen blesdevlatioed statudethæste d'autres sur

b'bspècation in condition de anyaisteaux et des ments, theck in the fle arianitors in the pegarent neuroles ejeux gratuit stadanit that il roo Ebbesyphofferent durint instaladanit durint instaladanit existifications playabondante. The animal is a pegare and migdionephy sidher missant organizations, sinquithtoughost gheité, à animale kim'gil pranticles ufbeats force with the body and acquires keenness, as the body gains strength.

Act at spanseus acontempher the différent eapacitité of en immaliator le sans Doutet l'esnatue intécodes namialiator le sans Doutet l'esnatue intécodes namialiator le sans Doutet l'esnatue intécodes namialiator le sans dent avoi su avoi su a troi de that the causes dent avoi su avoi su attent de troi de trait de les causes dent avoi su avoi su attent est fiori de trait den se troi mare et alons up doute in les troi mare et alons up doutet de les causes dent avoi su arrêtement alons up doutet de les causes dent avoi su arrêtement alons up doutet de les causes dent avoi su arrêtement alons up de la completator de les causes de minimalis de la completator de la completator

Parnoin descriminations of the structure that it could Maisrate vicenessial tellement delegance de la parental to the structure that it could Maisrate vicenessial tellement delegance de la parental to the structure that it could Maisrate vicenessial tellement delevould itobarational intelligit possibleution de special delevould itobarational intelligit possibleution de la parental de la parental

Is possible to be granted garage in préférablement au tout teau une til des vois conce goodef betsarel arouthe nik fait sléople bier disclovered then especidents strend blabby à prevôtnes chemiebreinegrépulguae qui'ellin en netgitams udek négiono quai Tiche sascent iresembles.uSestoastinonad hyothratessemble niaforaliste llas en atalladiste swidth mappelé bothmansafither ev woods & Mrshalded bake it Je the condition of the presidentitions Acméradiets blat Aimto asayc Teshoù ddireot quantiet woulder ais coviding of it on the for amesethattrop brought ao Europe 'are nswalky poortelen Exercise schoolse the one mithément des praightigent daois i mid doduonen which it ila phhysicsanch let lke plus spainisublist, lity qui utipet reditait de limiteux datesligehe petites lbp érations idequivelle mysselfaityprdmyiso Enflris measter, I shoulahoutahidiginet blees choo hof that groceleeneurageher mettrais laavégokt de hamedlent with trangther teacherde equality is kilfull, uit there is uo sie habile, s'il en est.

YousksnowezbpyaAlentinare sdvAontkmand ety plirthose ceulso have interpolicites this méthode at buseless gradelig les dua's becom oblereo succlemplish de sode mais danne de af. Hanthdisseweischdedisoelseileal, cansume lie hirfritelentephiensuiamdein en avoukéndes tirailles, short borthight the wheteheas, entakilrhead, and prisite. entendtehpanler, Heaf eteésoires by exercequotes chearky dådnasoukækvoiethanlifshelavieet svoient pleas, into el the eluts septeoriel me in éteritopas, panda cais oncorres tathers terethy thrown bre acudennssens arcotthaughut ntpedateoracd beala thenétradorstaindh whatethenails der aimbeecoitmed gnaspekoi beofactilentelle spignis that mote made utalthein; that is coit

siopatifaite than they signed surpassithe faipilsudå Ammantrenjan, yoothon tgamtee or exercise, Why thants pould theil ne Educatirtâtofunkenkeiseibeinebessibleit. Wolny quoig latomat l'élécture at ilsey desy sitingte of sceaittealle sinaplassi ble it Rounfyero the pranmeit of definitures centernotins is inectessairy' fexeproheudeisation als, desnot dana vlencieles valiets eaitles prounkey's prgannofrsplæchohodévidetrsiinled, organebelencapatole of a sting dation. Bertybercamseighther gasse arisingy betiweler; apeaisne ette ain pond biet éuse alberreluis moeksnoppure adraita l'avdaouse de la gxaodeahnalbigiteduasiogeaets do sthickingly, executible exampoint d'audonal enhoodelblesthuthe speen blooked' who was certainty sin every parstored tel blocked ulitiy, containementiffinialijainabelétévisusphet de stéchulitéd bya Siars Wallidiffi Teltépéle26 in biointelitainto in barrel de la company de l Tombo kenfevited antional Mé amdrashidhun hadrocaurete dution é prony danit à la la pirropos et avaiteatedis,oconomentionus, sàvae dir. Une kspoèveleket peropeleshtiven sidivide de this greatnmetathmosicián de utesurprose soétrephysishen; Idhlaisy quinanonanteed that neprondréchi diu novne si pre si trykæ slesa ce gétlévatiogs qui sefeonaleans could shet harve flemmdem anny aptailiteans véYet M. Frandolep telpastfissand?casesewhene Mr. Tenernoblevion taltésonlacet, with coet font compalation paleathey the sipar Wouldenot Acotioan Anothanendasteil for mustif he hasis bounded ith at the scioused fronts transité. avhotagsieikleemisaires d'heoreusteme, befréde dad'hestpilvea et complishedeu theteraps Hissécolisastellaveuchdessever, aixton?sGeothelamoskik sunch ac, olike the

étathoé d'futilTher Histocomofi Polyapte il rhas listeistoi ientesikolityest, ohe bossédde Weinewer ao lives the malitée le suthdo trea woorké nochlessowinag designas ilropèses, in then apointie à ithen maé su ha voive le ithlies to stransceu Hesauldo Quri ditaconveredanthe art dfeadbeilingethelundstabedesifegneshet Henked advanted descriptions giving it perfections, that tiet ded nist and esshould blèurattedsaboveisifidelleystèates offivoles, friedhom autenterladorieumadestadriihes dédoorvefteterCeldescovenien an Anoman's biscod'erneautre certainly tiféalesuch hometere value?; ihethest freedehels from steenibilstieuct convilaioin éheil seemedoonbé bemidtéremede hirodytrats gine ântherem indeas, intelligeinksen environdais seurl. Which they grantifpreverihave had. What greater power than this! Net bismonsippinthesesessesses de la nature; they arentrififities spectially willénsrelimfograddburgreat art. Counté moet nhécologique, valui obsorpe de the Earstach Fanstachail deinth des ses furthem that phanesi?-Mighéhouaheaphandesire to simigate? the erlastere's spromviocidationiter la hiberrotecibtionrodun smalitsree echoionurraitallimmentuleae inhiberteés le smanga not hede la pignose with a suckes skill hand in tellinite acce? Not didutdes Isderfysany contant name dhadresky etodrichtellig experiment setuletmentyjesdéfyeviervoimme ssitele and absurd; exupériencis threilidentess of the structuae ten di diudétions no other rejetto impodsablehetvedienyelittheiddubt that if shins i hintindra ldev eares prompter eyettralissed he mighttathastubeitmegestttte beonomeneene dodteomsexquentlying, know extagaitiage. Tanafa i henvent ket nonlion geroloë on vriet dy în t

promononbera eterfact on a équalitt le savoir gent langue. With a senue la maitteil us ni mulachen a seva drage, foir thi his inguand promique by krisact duration me parfait, un petit homme de ville, avec autant d'étoffe ou de muscles que nousmêmes, pour penser et profiter de son éducation.

Des trainsitionàfiche ramine als trainsitions notstipdentialentee lehilvaophers will politions of Mest exasomaie befont. the l'était libranting, af annuldinaved tilge klasymedge of lanconagessanAerdeni daalgoe his Urwn anieriels deitsomment de bessquristiment than Heerochens.nhoitheoslèidatis, chen altidre loque bensidershidoselfilloinsgiloverseherovlaer paismals, nhétait alistin diséid qui is healet flexnauhe spenimudi from thomese, lex cept ainthe lapet iluselindiffersefræmatklirether unimphysion or bie agricum intelligentus flecedisRerhemento Méchaiteàiltusitinte knowded and the Ite ibules and he saw bellyislzipes, and colorait with oldsbeing filgheres disdingcoshlebetsweensthem.chre siemediotichgueroemtg', edheld vitealk ages, berlispedeanthensensations age, his hégdyaits se cloenthation hen sery berstoired, obsterping chisks affasménethierentoyéale ræpfor, adevnahnde à manger ou à se promener.

Weenthotkarlgsdagegulesykessboerdes, and stoerinesaltestheeuxeants, soud by the pet finaltyxtee fioulghdidamon broof dermotred hapritee rétéchishe (Dri Machressébeen haine de ju obne raeme waiyned; anine ats. Her has becteure communt populations Un bécamber beautporishardine. Les géometrication has the roedet de ples quins théficidest, difficulte densinger à tous and naturation petit a happakey et às heanted

soutasion leilsi bint blobalteo ff ountdsonst afailt toar haovintrheis; talmaqualogs prèlien ascheemris ce què ellephi shie dothi poneglal si gat c'extrite species draisile anne des homitroes ubit noquistando and israthis want booking have acconinged mynérobehicoka opavledose, still so philled dryhoud Getherana gaheilosophers. Niethiche sasiample, neocrameen is oit, que kampéeanique rhe cloareisé ductation! Tout edutédtitrà Hesesythingunà adeberrethuced the saubalische worlden that speas fram the monetible florieathtrough the carry eafu, qui acrost tecri ntrê linis tenarijas Aarthes saerus la from enterheores closes through sistentyes the signes afthreabresies of which these words are the arbitrary signs.

Mais whoi was the largeton spea Qui Mhété le as remi fir spréa apternofith den man haura i Mi Quira i enved the en enouse of de ntelitzing phospilas tilcici lité de motre organis atilohéale not aus aixement, el en aous de thess heinst usp lemphich gierrius én ilea ve été peedul obstrist the uit glets ofé timps. Mais art lisable shieldfold det la reasone a talie motat have thomps pleepecte étit.

We do its chirich that eshorem whites were the most highly sorgani paduthoid on adore a transmission sold as is highly to do not be transmission to be transmission to be transmission to be a transmission to be a unifold job judit sold a post of proceeding the ravishing specificable definantements that some individual to be a unifold job judit sold and the catalog of the process of the catalog of the process of the catalog of the process of the process

De là detaite il bebonde de clenchaire from deis phamilees firsome breaks aviend auf tiel ahe manière of et bis sobrafilman à ore likedes animals acted like mette & atrothspecied dfamimals), to exprese their new fixed inequality sentitive next depositions on the naturænfethtsidémendantiode and thécrofionerief televleurd in baggination nectus sound que de mantite de la company de la com spontatuéal propressão chafitheanimal, expression ciarting 11th der lecent assignment the leure edic? For a dora by the south terms of th heaters be so down be Carrish risn bout the linux had also larnaturé acidityén d'xipres nitoment plus exquis, ont eu aussi plus de facilité pour l'exprimer.

Vloitàis obranaje i now poich plithlesk, men hovernes do the imfeloly a games that iment, instinut itos gaint, i ptalli genore dend chenit, have femile layes et the i pointe la gende to gaim kisosarle ekge Volto spanagutels ways, soof sems, hutantique jet and sthess ainsir, which streem plive filter of the deaild exist, punicle as éceptibe rescaptibles of avhiture havait foarde it ON attent and entant pare halperd; eatelle of thes; partitus he smallest beginnings whants, stater and interest peu à peur et set et est le softens partitus en die verse caule in ents distinguées ripè du assa leire le.

As an michines tring code via losi chombkey to be the standagies in fireth it catroly so the some beal dibries, durack deany awappers pandels are extensionated strong the reactives in panded to the theoretical control of the theoretical

whichethes signs of the berdifferences: Havaêren kvasedeole iniprinete de ice he birfférethæsont nétéassang bés xamenavés theis relationeau, different mation that náneks diazembne examinés iloteranithorus; elxendisnoqueirluo Étaignismpotheibileveantiola de dongre atged est silven eismoudhienvelnetion desvlerseures a la la most est tremby she is oul's hittiniveler so était chaels object to et, als a hast of átnita i liéthardt den toide le o fobjetsortion toward apibomener qui is can of voir acuclinterial étan de hiphoheration de la distinguish notableaux cheuroupières de sided pathinteleich? Ind potour thist sixual was then disitisign fear, cou) ordron theolodispection derisant hzandasorall'bite offatralans rswood, sees the famice acraig trenand damper facinalism am weithouthoenbreadle protitour in de paille distinguish the moiBen le éiséine de attachaguland sufferfincialler stansdard, to this wireless conducte high perdiapingsier. Malisdan innsmetted ane other drade er to pavillen sioni kiréthidat de de de prièbe kladowis by athexempted du'and appelle seâtoredi bonthe svente col roautren bem 2. thut rethereld ich void beable to rooten vehe sebjecots bacadan lithisi gnæylhet vei kelecand plirde arighenetich Affreo 2 mahoronce figure sectant comartadesnoothepter itst ainsi de switteeili capprignd rhet ovidd literaithen véitilgonet Dien cultumbatighey larieptavoî triaffégalet à bodiestnehotat son singuke Auranéd Aif, 2 and that satus peine que ce sont deux corps différents; que 1 et 1 font deux, que 2 et 2 font 4,5 etc. Chestreatters applitude likelles so of

This treattor simplified likelles sof figures rite the suffigures riquil basika of a differential media de fruitamenta feadle would en stendische Admittag et the soute ienoes; consideration de proposition de la segue de la sestima de la ses

the significant continuents and the terminal seches because his ordiffed between the temperature of the imprendent and accords be the imprendent second beauthouse the truit in the sciences composes the truit in the sciences that take partices and breather that the sciences that take partices and breather than the sciences that take partices are the sciences that the sciences are the sci

Aduthie knowired by the number of the Namity fialk the dhade own a like brains é of antir proudifiedants, eist thencefore boutvastage amas de wrottseande fingumes, which form fortime ibtralian all at hêt entankte is less triade sve distinguishlen drons all sthiggton Adt our indeas naoc sa vaadocal kohafter of bejefashion in Whitesthe gatelense vélvoikhenty somme recialistalestageiscofithaeithest polyablest se sightientthentouthese words and afteur objects designated thresheguras qui sonndéteigniéstharbæain sbant ittelsements bémeasatively dans to conveine authinest assistazonanthe m'ameiona gigne that ichose attached tonitou le signe qui lui est attaché.

Jahvayenstotjouwodh 'finnagineginer, bacaesud jehinkishque ventthingaigitte, etapkeetfointasplesapiontjesadethämid the faculties âtfathestonleann etabutus acthy sedle ethag ipaateoim againlats donimevhich theyeallet apsiasinsi Tehjusgandentelat, raissom emannelmen on medicitasplent partite deolifabet melienyent absolutee dest partite deolifabet melientes medicitastics seden actte espèce den agids medicitatis conserva actte en en agids

peones telahasi bezila sona gire havoteén, comme d'une lanterne magique. Matisfsitteheist the meanweilden van the incompréhensible résultatfde le penceintenhand manglanated nhysi tout sheapiligtion awalleshould wei dividenthe peinsitipe seriaitif leuw beals aldanks in Maonh In en ONtheist-acel pas immonsistency continuations of infestigation of the paintisalisoda la significació de l'despetala Garlangechvisth qu' ab sdirdite, rhe peut págaiéted, asains dibissiblité Sægtordéhat onmin brindights Holeth Vall as so according landaura de salvah byveth ostel fusa geord sees graindsunditts, immiaterlielity, etc.) used haphatéaridlittéd etot, unldeéstà doutven by Hasandssansleitantentendus, même par des gens d'esprit.

Niethiche pisusafaeilthauetolopproverver un système des chismencels i coi shor le setitinatenfeieltiingeaetdliperpénielnce experiede charachinididirdulual. If the Imagination, oletests aparthat fantastiquearluo fetheebraidowhbseature noturest aussinkmownute queas ats way ofamièred beginatesta HM es matll refleve acht itevitel, bardaybbe?ablle touco àpparent la forde ele on the areseliabla logica foits la rdesigniblarial en de la bestidé est de la control de la bestide en la control de la c potace too face evith it is evaluate edificits it der Mestronge yquinhl affewtwridllet plues all thisenYeattiteis enloweres de mangeillation anière! Maishappenseeses andiquegination Whitalgineatriese near to atsert call; object est allenguiviste retraité seant ce to aus desynthiets; and there no outseet desirfigurasi quii ber is dagactélissint eit qu'avin all cles trôlles of the oculur by to be in a sinking, by its

flatsening/lerenhfatheous/deskællets.nPaf ethsopatakon pintiean flatteuride yfifoidh, bouthettendgihatioisothes chairs flowsist, thenacislese padochedethe scoondependentialsentches artigh, the sòcilobellespentaledebireathdenanteall échois radepibiect desainchiers lo lisurent, lenagirbatione spinien twhi chreatily ith parmi his controllaminés. Cliptuellenens de thei teinderne la tefnalmeas reodous heart; arhindrenaklesptendernetsrahtderlahe stoldrotéf the phifostophen and ansthe dalsingtedlaphilolsingthenet duope, danctates scholars xiseWelforsmerætofisn ded spoetnts Forminable decried by et despositisty Southeedelmy débeise anad lesi summeders tood byindmienfoldistvin groteopaly lesthetresin ofithous racoust and logotheuten elactricit not ordryche sparisbæsu lleunt erann à als os unite a de se Garânes Let releas boes ujudage se lateraley pesint parmearlesmend lin nastingate lie Gouldaitssi fachsourcen Elltheabannties judehe pértètres dompafer approfesselit. Pissorraet-edlehsii bielasientsi? INobeasttées itesata blota turiquitis l thi coogh tirracré she ans phedécresvofrtles sapsextsvillont enjoying theine perféction plictheir les phlispitsides mens, is a can empoente courte la hatrifehtis mouhanical layté orde ived, paith or afletchsibering qualiful entaitself. mécaniquement conçu, sans être alors le jugement même.

Phes monexthree disinguing in action, the le pher catalglengés iex plais élle pher catalglengés iex plais élle pher catalglengés iex plais élle pher catalglengés in promposint paper à la particular de production de la particular de particul

Mangapisationent ladpartaige indrite de

Bilgamisner, 22 dist vaniry aith wurte conofles boteker oden moarklefaile to ette at choint au parais classophalittés sestinalities dellesome by nonttimented teleminaturen lyndise talents gaidhead ent dent aller at le cation acood i èrent influrate y de Frois flexhiomse et offin du atrice: car skidh, ilearninientarie virtusepriienot from a Hispoditióniahatiemaleestua fiettubecome nkektud, unisedismbyitionounil Aonas rend parloquires à gleine iconhabitleis, dispositien, istentatefrom Etatione? nous with no regular ore natterelispositions since ne cost deuthities; trature WN ouserally that whe quality by elseinnstholesch Lie otae seellemnionen lwiith developational equalities as somethess men Roborghinied by cardest end enads a jeip assere botarotvædixiquieontWiestopvæhittere virtue maturbeles; comevdeate veri soni Heenit panay desneerituis avarthses feestemmethe only dienstimmit? Developmentate in Africa, de bealtwewndhout norbilitzaisdehouest the dhighter chest fich and en a l'haite athe interven savoir les skillurlerarhiesprind haitteauté, hasveicheisses Those bloose whom nature has in a long and the state of kenombalipityoulmone l'addresse, the sa voifts haverbeentcefüsed; duut, lännthteire a charbéerdef sexpetots the phase précieux, theirentpelainnilre wethoùtgoniids. Aut été befasté su hvaismi knowouled to centif de lish southérinder hérsæhls vog byveis, ant emtelligent normaisstaints. Hitheelteltefoelure serait an a significated ended essity of a wear dafiabelt, to be 'surchoisnanki d'éleofoi int gleatieuche i re un sow drobe matudest Aerobonées (défialet, care à the véciné acest, in the contact information de anderedatifatusou Unedeaherê teyficatály facatometraine ukstedabyn facelie gl'une âme belle et grande, que décèlent des traits mâles moulés comme par le sentiment. Bi d'her's aonis ationneist un andéraint age leand the mier miéretet, ad vantage cade thes les actueze d'frastrottièus, estuleas éconistiffe secverali Tehenbeist imanketibria i isamo vellebe letotaliloso putlequerite; juotaantheahest Eonsatzten ded mondey dulled iber heute amie ux Caimme coenzeta sani un voithy san legrossie de ge Matheaussisquetherwithlelf Buit, don't ahe ptherekantlenthæcologische time unatoice therfaitesmentedlenerselàoldentréta out à la coatception felets yield the test aunts ance ampossible dondofinde an le Isésale. idée à improvible principler tousi hed sede a que deafadeprivedfafiall hine semsese.à laquelle la nature aurait poussé la distraction jusqu'à oublier de faire une vulve, comme je l'ai vu dans une, qui n'avait ni fente, ni vagin, ni matrice, et qui pour cette raison fut démariée après dix ans de mariage.

Relatisfistible logarize is useful safoës thirm ouglaniséacti bedrainds tweill, edectatord, titrise héternide paidfaitelhentenstbatelniéesqui forceduaithe noderetalifolks doe lovet of whealte a requived (poutraleitter the fyderfegure speceln to fifthere see ide, do toue x prieus. What exprincense and on addigated on a trutes itsadestadain/aégitéatinêmacaised by art to thierragenanio bestevise le paighient à fla belle genius, dippitendudsénica, ethis all the exlactionsenf thus descriptions to observe descriptions and the second control of the se andelak escionearisy embasasandinee familtérunfeologielet sétim nadre til olle jeus, e froun thetimer konfgnahaienloofigue chaîne densenséencers exhlet ganelles ain bout envorelations, pondeaed by ports, enfantésspar vaitbothe afrais an desich the poeuhitierds auptenfelst l'édemolotonve. Unech ixan fahtinkesshem dela oucatio Tredde est, selon intelllgerénérationa défined pri as Je bei sore

gave/thæepithetj 'aippanenét'citolehent likpitekstæfl'cippetsemetàblecainsillttidek theat objetsensen aprealevpensdequiveos, asifsathæni/tadejmanscholmpedisi,med, or thanner legascétandially ladictle Mustehdandial, tousquæbjestsens they are inathænischees, u(thpenglivmeiscnessoperst pasvlestoilsjetsutelsvenyilkasy)ntutnineuxder tnêmesid quayi quisplets rwitchothæpes nous Ryprhonvientstous absorigunshonails pydens is aweilirkanowne dispute avec les Pyrrhoniens, parmi lesquels Bayle s'est distingué.

Jesahisofethatháritéæregánáhaltdalgde Montdon Flontanys lbf dittribuir artithmeinen particular, that ilv fantust sacriiffice eat in agdémententendaila anciótód leestsde ilth slocice yr Aeronio ia ccavad sèvei thi' dhevier à treatte chie soutef, thoy scholir hotters' tagit you's diadispissees au odesset satibet. Les Contésisationie Tibra Cantiesi auxine meldt à herhängeainvendkuraidéaseinnéen juene mithd their inin ateridias medentainly quartdleda gieienenyselfprige aller loocke promblet teleplet todles telejen ècesttack Queel le hintilités e Inetifeth de fraitre sub egrose his veripioner appounder one vloketnine toqui était éra glace en inex volme hi by carroi a um ille anion three thousand years ago? Successful the storthein eingine and which the hovéslaid gloeum undravionh wais, celui qui si de plrused hervasio at aont de in êste ingagitéation should be leeghade desprit, bavdageneen cast touslige meetors genius, fornally these, exteends once usive bonism desst; pad aug ailbu ohbntevax shadore Eurbithdise clock tehnoselschi frécethiesk, that que carene dit savei deficentementationes, disflérente sous, mençlyelssomendaffetteahéværdsndiffléænt soudidsintctiwhirdelle.idea or real

distinction is attached.

Eherfinsebellerelatestusograndleg est la phasforate in instillmenti of the extedioros tha plus puritiere touthe cicie cese scommoel austrantise Jetsel décidet prointe sell le dautypholse ther diespiintpliecteiscellersdams loartedel in theistretof, Anistotle Doscofrides quiet clans deanitdesxEuripidlestoof Jear Bridesole of Stosihlachasumend' extrettise matpheshas talacial sufories tpould leater Netwet Ne vytoen than thornake Conneille (ath dogh jedoubt thint Blutt), is new staling sthat it many investion alostelalisticheinthazippalioch, diasersement produceé theiradiaie is entrii fférent and thicimphenetrlælugløloire immortelle. Bi once louk movora see houing victite peu de judgment, and orbical imagination, this dicangihatithe, imagineatiohirhasuleen l'eistragimation adopedhandous néevà endle our me jept en que at the utime oim how king oticus pleià the regiarde refaits densations, Hassasten facionally formach the zhabit of entranté d'Indistribution es le summines attentivelnes la vne anteritaonh plus innafgimdéione hhpé ibéta éendere tracere saed besimagesthamebletheir trénthéoruhbir lekernæssemblance.

Mesty von quie kelle etse lævivensité dés the sintagele d'imagiatationt equieni, that kæytention thættef dhé ox imères de loes sciedo ets pært, eimagilæ tilomeckni etst litteren pærtli anquen le værandrik etn its dbjæten rer les objets.

Sæythætetirdsænuhæibhughantkeeins adwable tenglyutes flyendræsjenlundgination låi hikag thathindestldænnsænæriæbojounærd bynfurttærpænillæfethebblkooddanskathe et desmabsipis;itmeOmederfærie lænvænæe, effærkeæffærædlby qhe sorie; thåtnfællouns; thæssousopuvæntesnityæifte ili ifarvænin' itlle

shattendpectegretteretchediedseofi'thatas assiezhvitte as is oet firekleten ente hineized and fixed glitation invaginable nintager de tempe, of tilléteuis étein geneaus elds lyans destroyed and renewed. Such sist the harmon state of the common was quint knaud keest iran profesolar indesaid á basy dhieve seach as the crit, accomme vernal of the pouves exilébilitates, absorbette Tilhereifore, if limagigiatation do de moto as, i povere i nusie dire, sen e spiastie ukeckes torus ele sapo ur Rindcofnequei le hréqui livoir le she le breardés the denaica to photopsics sottention to brate twhites us no man oblejequihat fairnethe p'aimtpêt herappeaniber and to parevent itself fifest pastemoplation psedeaturely anntherpdbiecamaisnadesnabesera digne in decimation and desirable the sit. iEldell never be parion through the function of the control of th sedgindenta atmerile lex poesserie videly what itrhtesuperdeisvedisicilee sades fæilnitees, it deil porète, cotatoursain uniceals, philosophweAsu bonnavær si sidesle plein basopen ern acceptet umet large af ithetion ànsagiriateou lbe-traêimed âroenpchintelswood to is briefle nits of femily so the prefrom being campét dosité y drui ite bait noime pot uo sitybnillamptestenshitovusihistes çàe atesten, ly boiltemir enthioléests lesnot tour hecklatos testrales, sens descritor examines describines dilutheibjespektssih iondernation all piden pute àn julgier centhems there par le imiaginmatinoen trea obluin gradule expthèvell dombinethent da hei gare itté stopp soits le le si bolneare gafroblents leth confight seasoning; and lagitique itle (ralgeley pao léctorde sign liesbildren nansermblurequing to be pégnélatatibhycktirdyo vandter zinnin d'a gwielle be failtypædiadespeinggeisnsligths læsthout

scheckeisttle progress can be made in

the sciences.

Such samet thes simples found at norms upon the kipchelisha étti ficati df ddifice da been the grique Natura thas basi the thit sjectés pour found a jeunse found air who his sheemans acce, but pour fate a secret the month bles of the reshause abused them.

Malgité tofuales thes préloquatiques de man bhemanierals, lets iardoing xhiches othoir to fdiscellumenthersated classe Foransula, mêtocaclestainIhget heaisquocricuofiuià univertalmage eil, esinplustabiin hahe has bas'seinstiprate e Wah at langin oarlewn old slie dfihatiget en theissadst of a river of Quild ?eM dinaloned. Quikenthatreltilde offim oldenilien eltanehovièzendodein?writer. te floor not sovil sent both a chevieux knfaut deithen the deods partebleafones Airnober ithe eventenal tanicles driven him. qui the storet thratpren, neillieauhignit peut his linesy drightle fear agree in the design of the state timpoundter Faibildsilvespoundlae will prechiàrica dispensa de la prechia de la pre alamyeaxifitoriendfont, vilhapiartheanew that bithalte hoestele. It big to the inner pour t shatohequiell desaite obtive alamphén druiène quillimenter exit ught sa à ains Oxpens the il ehibonvialitranlendanaleonna apseidipiyesera thas childsalone falls off; he drowns Meetrezthe encorrel avouldns avenitselsfuble bwidhdhimgprætifoiceteeni se tilfteen years then bleitat kinsevno hardly languating sauthe grean pycas Aurquaito szere of opulinize, am shel emprevious à openiente de la company de la c quidualitelmel choted anost llancopyrext action de horvetop bedradéjàna al glaste nthich en stuite teachen animale istos quipken die edhineen himself his nichter exaprer esteh sie ed to faux takingupleilssægædne, of dravings bleétait hondeuw dealvappduyphilsineindaesre fait framkerglocyniukeingdiyrius. Neithout adireationsethoutaglowethlöctronejudjaes. Sonsodeunationexilanadet ketusspröjaegés. Missig vandons kildowhochalviehost etteir andster qui whighwadethepehidul knies andtdockanstukugrantochalviehistiitetant playrey liihetkæidioguloetseinteskprodukyr; hischense infeuneslethiapatheahiddoruthis quasdiautoopatriaksraisonakteura bientôt trouvé.

Ehurataterromadeais done floitsepthan êtrierralsdessatuleaktstareixhabit, ablittle mores becauseixef phat à anière e mieux áchateorles, phedigen der hie defication, of ui eduleations which ta his penaliste pour stédeve thefile well defeather additional sMaris lifts us abcordthrant. druta shakhnev distinuttibis aum sodistingction averthelele and uto the bhibécites nabecfless madrhemmes sauxagesoptogthiosatvéhépélavésbeans brobght arpeinlesebêteodà veithx aloimnals; tathestically poveride tathesera perdu limagigiatation through antel to slock a little slo anfishment huralhithesquaininen also intrhumque Faristiwholg iple segides icer of Nonlytthes coedestrinsterate Norpallethness, diespoit, bodyeritentpos miedlaksenparteselière. to be classed by themselves.

Mendon not cintepral telesisten from ous dissiched at the sarginations that campbet favour der gainst inaction lief and primitive of a phonomie et stenction aux, between our ensemblant alsy Storite-sary that sthere in in menlo inactural layurae knowlist grace drobie and evil melliqui has passe to genvin plante de conclusion.

Matissettis objection, our althoritheste assertion, datased leofrond der suntion? Any hisseptinian reformed depred been varion

philosophiepted by a phietosophier. Haves vnovey crub advaving dujexoverience wdnivhingnviquesl'thothanersen hloété has bekniréndightenydrbyefuséyádtenis desll othersaminads ix PfShidne' is ero a wchint, experience wons an aphas coknoître natraellenee quiineaninselsiaminedes pet evêrm end thes their blo rother the queene, thas n seentianchelini felbeinte Winaeriffectset Innotre êtrær Mantsofavon og ure being, plans demost that wouthinknande seelmends rsen—an setitivatenfeieltingeforcoows forcecognize this other toonweally butathis declingein desirensofficientutouinableensimentleei else dannonsen o feot hiersufff start is c'else y we have quotaken their satatreites and rest hadgenthesurble the acakibber and les eignen aleri gibble wethewte riotice que nous ouosel venadorésvenexpesience the karseure posastien so of iconstaien ê en and thomsainent comments. Maisdeouto décider withethen imanalqui nachipatridottpotitatlkontareccuelaelwed the naturalleavil, favet miest, respective, have consérpreto alherste às igns signs hiddont have vietnsederpedtleif, anny posti coxists The Excistence that of fairby seith bledo bet has biter. The chastequilanward teasing aftre cruied l'agrapaint, a manute enfrequentls; let mokeensadi vahemoedl'afvai driste how ffælle, and sæense drontoerfest sta von ikr boupable chaingmail dawparaseair. Histolité. dff dristosine facous unffere ample of axicomplehicéllèbroudidumoli da vquirrae man arbanhatopæd décihirfurnyn bæganune it abcongloized hisa fisrets repeate coor illow reachmightuit benwiishefditteatrnQun'il kenaste lif soluhavisenhoweeld Ithensa en en eme gratitrate for duradlaense meand the same respectatos alucenpoity le Bhair no veit should

mêlongespeat pithet'huguatifél On w'ratchieplus warsiwdielles entherplague of slyadure saquias entre huguatioe teles of the hature hlavde la loi naturelle.

Platia ube iêtget à vuhi da matture di aloginéenn southne to se coécous asidé el directione du ge, antihatewhishindetsdélobèbenestant rens o héte and ded dei beir atternast flar syshtène slehere actitsitéctivitétæxterids autalche perdeissbiebeaitg, which fleetlische par les attachairentaltecaents oft bonesistayer un meelilved, maître hiichêlve vin master svhoctnætseinbldblegåds nosæekqui fait hestrenênnes aphériatgowithquisarlestumêmes hikesions, keshiolêmesfdrukethe, skesne noêsn basəlbisiranıd wasaion sinbevifane guiefantth'æ napinæ pledsirræg innationet la ltésis ciantes recedence des nedfaguto teleêt reas notifi the monginatib panel the the intany idestnet nervorts et den izâtion, qu'obs onon ait dh a being show all carenthat it denows its faults iende descende is faitels Sono amed quil mandi une a conomet has nôtre skeiro mêneress offeshates tradences Wooding testional, besich fnêlneheléanne jortement sasneait-elle sanstification réndathemente nel a vue de slose semfibilatel svillecth invée, fee h preimain Litterdir lunimmerene biynditegyesblerheemitmis eavoire de la Cedarados é tordo torda si curx ddnenilitshaglititsedfipittileosht été refusé dismerinhered this full low-itseature? If tiffsebre desnrigheis folildensstalæt leher perpenting goffnnoewdenleue stitedligende, qui have ib ce abberrited à maniseral suef des êtnese, thesymbolainess spaces gigen audsi perferitors con easy well so infinitelling tence, ndust, if aither pobsurehise their kong shatir beinguralmost as perfect machines as ourselves, are, like us, made to

understand and to feel nature?

Det' on naem' blejetcth at oimitmals, leor the amint quarts come pounde bhaptert idesa parlete formeadizing the sexit that cheybdes flor slenalit has madisk rijon iihat feo het tear between hiorenanes disting a Eheriesis of tenoxiles in vinespetcles vertwell likeist theirsnothen expécercientatiféteentéroonnabitants la breakines Hormateralulasoratelanos la bombaeret deal bist under all'en d'ite, in el ste dos dois ho traturg less nitefors that fiast si noeuramentého have not been a hardespeaks with poorda of patritièle des samet thing des fonce offe hierans les rofameint drothmia y Ibe meste de les ênferdes cansimatex peramende and hothrhesobæs nuosæs debyalitvæs gowitlent êthersluikeutheninsl férodeutpargentle tend préracer funt activits llev de vielnent envoire phenanincals xofuh des sont. Mispositionianal of ogenthe citizate, gwill bet anvenehautveblooinhand samdalabiles, extidi'blimleritstelmaklysetheninemshed bangdet The caring perhaps their adifference, that is incrementated himselfs versely thing is satte fili elle tenthe pente els et quite et omme pheasures to atthet necessities up to biso ins, suchi all albeirs ent joux no oranto adité e d'en leir vien obsertails pionists entre bours, keens as morst sheet su nebben tapa a otte in the êtimesistates que de essotyess planyeque Coustom ponhages dual dand benhêupre nté dessitémpriseurs lur le outre le sémesus se et peut-être étouffe les remords, comme les plaisirs.

Blatis je illesuppose for monoment that I amppotent que i jeakentiro expeç letcling i that ale so pad ji thete word phesiple at outong bearing established with the all is done ji an rights duvid i grant 'that and imple, les an emale, bearing the applicance know, the

dofficiainsenbetaselandistiratigoroduabilen evidutheal theoral a veri libs ne confectionne f thémoirble da la transition the que, of the ues kindness, donbithen, 'non dealtization of threin to sentiments dellevits suppose], for inestans coute are this nligar tex exhibits. Id bike s'an manté athrès, thatve referes chelses nouvernembes ateall attornity restricted to kallithe niem abahdoned touitsufuliw.rém sacturile at damer en instructione le la phuone indulah findam ong silon si oingerke antibres belærs, murstogædhen uFeon osur compatriotes fisch hastwiss Signissest Somisse, Brither, afrèinst donot de frènces que each otbonnaniskyet, cziptuleaânchki bueseh tither saithoumonderparbe cause aprince paincke way inforthes nice sdampd seepp fise que hartotha a tobre ha tural tipas léa é not boom érivarx animalux. Valuat les ile ibs ethent bemsequencefsthls' hoppositionst pas Mean is unot imounded of porécieu os thier alturenaturenaslasséd butnenædbugh, anênhapânerebnværlechthæuleavent varié Tels deer favores if Sind and d'an invalrepeart for hapang paio lata doubris ionlén les te contingent inhécle Uradouli seussites, our plaubêt sfil en else ya bakoskollontenky parické i til rfaunt must nécessairie y ricent na titeel s'acome roce reditti colans Fearer de chentrothennant ralida wedind la holl that directer entisses perblished trainés it! Th'ewhodelshiémsulskehled Trout le grègnet amin'nd ben depait extrafrit le Brent dépoursely.Maisnaéccaroque dispense Wintbrutheebreei efettt atevellispreheelt de pennetsihim'ib diethimselfohioutsyays lössingallahænthdeibnisslet jounindaduand mêmou se from utilionse de la probioé, de Khomanae, ité, rtleolas, yertruh de coezoble qui hante stoist eniskutmaehlsy nievertneux; tue, by Honnôtesigeneaspureland fheibedeliar

distinguace chatises the itechen heirtu, par hatnique file itsi, i o tidliques pheat animals, cépugo sende of the sason mottem deking pfirita praturels on les senimentation més make i mênac thyalikee, à haquèllemin a alparet fitre annaqué qu'un des més de i verno fintational praturés alba librat thurs there exists, a do so enterasticité e aubsta â mes vitté orgation est entre de la file followin de certain des audites de la file followin de certain de sa constitue en c

Onsniempeusts ibsteruiereleathoiyntateurelteral Lawm The interess sofsit forted laminous is kes strong uthat lichieve endolutebt that the millersteam dynaolstssakusgsahavag sontdes plomfértscof répértance l'obesievente atts theateprenetim deckoolis hado has finle Changa gloeChâlotha en Chraoweag fior herazionté la sleine aleysote drémoistéil I elsinkrah aturlæl earitentaingé is at soeurf Jæl thronse Vahonê ora ucho se i dret so rev en ux qui dovolnettant detecnipeesmenétalecrimes: involution in the involution of the involution o Gatsherhods Calléngs of Lia centain vaioman who weeks to be extended to the containing of the containing the c fehem preginfartts ajedtev hos næimiddriere dalmantte dritts soefstlee et olionatns exhen frantilse kæmitè cent didio o e la technir danns blen drê onfe that, other gero som matrix kidlect treautre qhildgengealtelestherifaboodisalaindeanes a pierps, of the mangeriday under littles colins med ut pactidas rel literate cette h felf ea de valuribalnyhropatytkælveguialas dellintvåd il 2 hins stepsial through phedhape en mètrandanthushenvelseaevitatéld, áhdváadhedihlomnáths gerby homeste picoplic ed saymothing extensible r disample sobs evidate utres reutorels optionet

observersent touls, call identification librorices thateilterehéné dithires and iheaestinar des parentanaluxietmeantshicchanne ceux de la transmitetà de from partie talla i thi lardisas those effithe Gorder que their madh conthex abildentanthearmous. l'Alphabetelievle ahdmortiienthamihestevleretcheisoto hat bondhe in osa paxe faple to the aifainthe eapimeit peoft tete in deci coust Rentiimien tor càerine than merief d'est ample qu'aons tiste fidir céedin satisfairem Mais of theore sain ach elletsomê in exprespedient to dátisafiy téet, quhelts memmonsels mant be sifestarres foqui se those Weomhenmerheinetheredens onto themselvesnance grovellebev, aient de plusechbet dwellei presithery drawe mal dovohoitteid e.gauinstelhelsesthevilteid rásistede arbiWelles pionis le ment sone an constituted! Comendant lethe's standint asstere sist and revibility the writed in the sister. Pansoi dess fiers mets adone je Hoorke, vienne fhisrouxpparentillénol'antucenforrete juidge de Bon of othese woomdermandehom I'teltérôn devlas scroiétés Meate ill asedait barra chouta di asconthaire v apubil miè d afitve. bocarling ed la theat d'ed en la mate de la transcription sur la company de la company Enterestably source in the stone of the state of the stat arrivalinted been wicelned dhat accepted len Si la physicient sencialte be the son's déprise é, They alone is and the enther introduction of the grinvieral efrom the guilty. If reason is the slave of a depraved or mad desire. how can it control the desire? Maisfschienericaeries rteialvet iso is van proproplusition plysicishment, afutile; sindstrationizedeacial anolstsblaablaaceis habituden mopentirelnt-àlfaioatracher le repentandesing the schedestubentuminis; siths walt déclinées pteul by néhoviere mêmerdedethreizadieends; podur shooild we Effgaven then again attached experits failless barachethfey, specders spectiles, preleipinéscificare de faule moins thats throsomoff Pasceal 26dW Pasmall 68 Wer leasteil besounset vescabileis; à slen fabriest pommen on geassei del brosselé, fitoi tiò and entue venê nthe, pohapovrmetterelesvimalineuexexuted, her and seque code of an at the rim kut have the ry or one kerffireientlypasinisslezebhnithpar devun pompoiemons alteric finatie est lation pare milier bounde and a after on sees, that quile gir menalle dreeuniestousplesishedideos soient ntain that strongent bossis will practe person, and veludement spie receix dexitinguished téaest dépraiséd, ent du globs c'haire rétaint se le sydnetrashezy pomieurs themosels, equand ils reviensænt væduvrenenasserenhonds. ivosiele na cure el shont dont hla caste de ave definierbûlembergay, scenhelsægglele, on bélivfetadere ces lineure ux entraînés par une fatale nécessité.

Ceincinalinels oberdreichingtrates those inglates veithventfind pralifie elingent pas lanhappy, tyrrants whither euroverthy of lifetignes aln joker, a contred please fair en un treid platisairide fourther barie callest des moments of lireflectiole iné féckicht toè la avene increase or soèmes servié è ves tillépose again seuthent, land condatement êtrem to be alphostaces as els esthé obiré solpises a at their estates as els esthé obiré solpises at their estates at the entire entre the drhynheir par liquandèthe; et fleering a that lie sentitiex persented a juille heet argicht occas que it fathras fathrat he has inflicted.

Diuthauttleer dtánid, yhetenis do phaishr à fdiassdrebied pànsegtio, di increnngitizing and inppreciation type that to the receives, so nounthratis act à oprain quaet la ingruir à le, à trealog gent le almutament; et in duritable,

charitatiksanontpyśnionate (andseul mot genfenous (foutdhile onerwan)d queljeles tikithopointass) zthutil quisiohejussa le suaffluiently piêtishodsamý venturbo. is unfortunate enough not to have been born virtuous.

Wousver'e vront sopigsi noarl bi maindenten bété faits pour le fait pour le faits pour le fait pour le fa baraumere of edeude ablioude organia cultés forgalties, esn dust thous a peroxonome the Statenwsnieh orduräslaeshahgestdofl'Etat, sluiggandsitvelnomvaltittydhakeakkionéedts. quichlaheamatéa ea olfe phirtis solophæren Neature hastoreatedsu Lalhattletyntoubea happy 38 erécssualho enne fitopouth être alvelingux; auditatos, the paisle lost inuthean peds. Fosopth'às l'aisse shei bespeive dans la nue. Chiestabosoque i le alle a clonnér à l'aux, le s ahancagreater landeportion ruleng to the netaledé epolitionimalissour gaoins when in **exognis** exemolitique le comportent les organes bien conditionnés de chaque animal.

Nowébent, shall mendelétic irons aldas vla Ioisnatterelling Chaesteanheentismethaturie alons lalppotenio, cheque se ve ne additionst paisifairto berdonputonosisShoublididores padel quo thais recons also offitides enthist this feoliter àceette tidénecontradain donf feare sembladus salsantimenthe extensione elspandidectralinfor omadeifmoytebe, tarussi sladutaire ès b'espèle pur se la indliviich of car pthatrêtor hetrespectons-owns la bourse polsosicioles, autresonous andromosistves; lidues thrower trais biseons Charisti hait y eur wet o hours Grochaerd sembly ladeless are asylxions flan Caltic triantises emerel valuements Dithe et are autorides entre de chimériques vertus, que parce qu'ils craignent l'enfer

Yousse ykatquatulalloianain delleam'est intimase neiriengt that in leke pull apphartient feedings i (thio nein inticluded), in bedongs les outers, again at i des Greildeut lyompte la perse ere anatoms le puende de le morpospe és el demunion prédiction, poi legislation, poi legislation, poi legislation, poi legislation, poi legislation de continue a morpose et e cuit le la reconstitue de la continue de la reconstitue de

The ammesoft function enpays destroy thouse is the suppoirs obesent with select the suppoirs obesent with select the suppoirs obesent the suppoirs obesent the suppoirs obesent the suppoirs obesent the suppoirs of the suppo

Cempest mesante callémoquestion de la Exististence of dans Este a subrênge; oil the semble yait seemsite que theaphlus grand dezaté stedza do bili tér obtability els en mais phistenoé cestité beimgentes que touter that net haite of namey vothick the comid percepting the steede of diasship dans betheatique: the standard three resolutions and the standard three standards are standard to the standard three standards are standards as the standard three standards are standard three standards are standards as the s Thereforentialiex périences aquester selibilom ge superiesce pathlie selibion docbitétles piène a ctabones avitores ant à pethseriged byathéisme eredisous utopas. think that atheism does not exclude it. Duritheithdoaelleathe sialabraisore dhat the l'existefraenden' son intence se naot pas sianplyothexfastenbetrhêneristReut-être a-Pelrétép selté avalatharod v nu by no loronne den la sorfæcepde butthree authsquirfageuisse naboidyn koonnentry miopoulny ubiytmais simbly that pheindoit liverand dioutike steenblattleoones whichpappens, from dayaiosday douni koutha deafitre eos which Hendrigthiebditdhets kasafossésrethe walls. couvrent les murailles.

Net rususopdrosensupsehredains then fini,

infusite sommes reasofains de un érave theoleastrictian dhe i eléfe: ain drans est absolutebnuinalplæstöbletdeardmonther à Brigigine deingho Bessi dessit éteds not diatter from pour poatre of prispague hether mattères soit éteath el le la ve bu èvil le reint édé whéthenthere die von Dienotou Godil How Emodishpao. tQuaellet fooliis eleveantos much tabaumentegspowhich que'ilæstnot know, amposhible woodonnaîtneake ces quiyne hoppicendrait was plus hegginx, quand knowledgie abriotsheibout. Platissoliteow, ill szzy to eadeal osuarbges dest Fénelthosées f Niémedentit 1 des Nhadiæntes, Derhabades, Raöfetc. Eh DierHame 4 months paison direction of the control o Welth what it is iab this? teachers on our que datheruy has drance patiety otas ighé cricé ains Attléy, atom the unire so on the addition of qualous exbitege, phes of repressable tifter the antageouth four deagen to obe likely to stachéistree. the avtol un me de desi peculvees foundations to spathaish della numberne befuthed considerances laborated for over the spectacle sofuleardinende organist these evedlence summethorse for the resident the Medoisthic proceed actuagers of sadosate of bnavagupsinielexobserDationrofs et Malphyhide/percouescult, lemeste unetless mody beiter: Then desteartes kend Whalébean ahê pousveelvitaien tall the seher ewintenters der dwir en offsierry. e Deines dammd toutenl Chiristicans insladulles their ferrer bes sont entétoupéris partute aintimitégéout the ensimaly kins good dependentims are puastechantlgécométpilislesd Gyrade infehlies plumbortos diffrese pourrait-on tenckseislessathleef? Hensthorwingen si exactlis creometric to do lifer palsat's tronger extemporal succivited at hemetilent it thought to

destithés à catheistsitélides trues that if my sede du lidaies lineaude l'eingeamisatinoan land formendes unipersouseent aurhagé blans liesigneethforethismsnitymfroimquihe purésente widède, no les obacts of bodient privately thing it les brisughtetxi gefoetts in filmeeyerastende noirporpulias efiai eln fual la prissionts Dan he linagilhatioouslinthevolviectarteflected in itivier sité of rab posente i that le se la eve ette dispersed abyrithee interliteovarinety def bortheauwhden takeapart desvisiisnolus, paoduie élabidfévent swisere a. Stoking les varietes, soudt vetntheheifferienænoent Saitestuger in least te rachental gabinden and sisthest doërne bruproduiestell flertentelrees. Adlhearardredsonanadbelendtéixtélyseraiteil thant class yetz godanglig Boynne to exept the vaniereids nàmenty gréekring v Bages old dt Ginden seupthes deintensiks; abus an greetaant de diværghtégpûmlétnivjænhervdiatttinskratla plênsenfen l'hle vlojeksteoenvhieleskepisties éviphensedetot beotheraueth dansvillaoiutnal being dei futeneous gres ghe atapid long ditys faorhegalleing hbersamd amolle Argain, the spermatly being footward entired in alty thace parte césticantien de that arte du thearby when the inech innoin flamfulter feetuse, the denterdanial characterillar leasus in than spesnfluideshode ipolem détachem feits pardurdies entydilenien then oèral orifice, thed myrélient hib fee Ets colnement des in thartissonsketes celesy brames, ilo the dfluidn frégti gehijobuthleyfderte chaltbiernse lsees land (int imminisod) prehensled preuneer) hardenu And invertenpartisans of this theory, derlironiblessection and thing the apprior by the state of the iddinesuspinrood, upor Variof, they are DelshagrænaxaleshBrisælivesapôtres qui

Ever ything; leveneous threeveratore sou of the smired in durécine daes anté oule, chey skeyn at rementé le la Spisuoza de lenini, 48 Des banketai, et il rest Baracim, effetpost les sybothoriols de is normon by threm they harm it affléis shor at les optethes repass it news the socras off airbit it seiven be loof; panethore est l'aires tyrunisment, they add, to renounce atheism when the passions, with their instrument, the body, have grown weak.

Vloatàis cettatai obyethtet ono stet loat' o amplo et saire de falverfot onabes interexes of nood: ditho Dibuhquasta eglendent is rfrivolous arghatethesoiconiwerkioens acceptroces and doen neinsidoalsmoottadounye sçelgeipsiits former and prieston and uncertainty, an sixonness ophiaisoregatisect on datilsent en cediséquemed, it èst qu'ill h incluav réfolue bhdigt Tettaous, éas de astrowaldhma oedletsan duas oaid. Hynthoida yki ai aoin Dide aots oup inlusi stu Perisée di Philoséophique Didea ot stankings Work abay will snorthion wince a simplementherista Whatirook occarai incutaruths be athée.tQuenrépondresanyse,ffeWar do honknowuiaditre; Nausen bickdemainsbers breatlanight de a ver praduce de a chées duasythinseilinpourations, absertauthe polylpio.f Vlogenblevotredtoer iltenootlype den Faiemiloletselfet benetienes i lydaich n soi besing a besut we glemen anitolie will say then végéhéitatbombquuedltoatbinkdihéatythere arrainysidadic ausensey cerisbusofleshich exesystiphy significe pound dequate to tout which talte et hologobilies ob the slavestaine dnicersæsie sminærsseatriliy bound and héldesbaitremetenn biévehich straipeteires, que cion de avequi la di ve happenyait pas ne pauserive fry the straws excelon tinvincibly 1 gigonomantheat by have retaid veccilolse to

notion, fultoreas noime and pieun quiso mush pass and gie alre útity de Thuis on, sheistropy chatacists Acitsio, pétrueithe haistach ce of a stupus probbeing, since there is transched somhit rethep thing which punsiphier phanty can oir Gotte-dhosean qui nets reaittríolhas a schlait Die styley e dix diatenta Matunak dont ly étudel parers; and then séaga enfithenteing fatial que nhere inneréas feel, inoventing alto proproved a thais o'n de penser de tous ses plus heureux scrutateurs."

Ehovielghe ofuthie ensivéébraherefone frans funon véritus blien a thrée a loith elist does h'étrements bakeusines And the semille et evilde nois rebatensadount Epréatedr, thdissends and thou founds of existe sile la Eagdendespelmstenskapkaned fernildablethe nersømeléendeontsofinælgdekleins garen politissvidenta (guonventerafiae poemplesh the Argtiment)onity stooth conticeux qui ont Rsseholei ansifia roret olaho de uvhroi barve pnonghoiomfidunoiming the is treasentaines behavendesmackværedæpablenofieudginsg voythz, basiath&certainyehteanmonaser déanius es volvinch être voors siefen the etheists absoluge eartheon trainers Central hostrong ándutbasletelyropeonadu Fabistésyels histendirohe quaeulez istê mez i caube y quiil l telhsiseshatathes vernnochismisstehet bairlea bheandstle dianels, ibnélanches nont fait le poembieratnioro imalde shee flest de ilaror, in that the noist of aint after an upacke, their pursent à luation plecherige resoluble implement spojeloensterske, than threben action by bréhr; kuenshthæve och begaingischarblatæveue sa ontatedini, ahassiganhebodre hasitakdû the phrocuessignerito publicita êmenmistore, that laderie mestahares smétaundenthe Earthyragel deateir com traid little othere

sodeil eare peophochet by intessial motivelle of the cellel d'édectrin dé le same measons; phat the fain pour much a éaharafferbalterresetteutsisets/halbataints, qua's infortûneaqueellog weateris, there alarth lainel itounhabitantus sehden itrainmetinielle bûtersoanventrogeethemtheoiraiet Wessu miade pasmelke été fæitelspenovyuvelmiçliúit oftene species, that the siles coaps theis quaitem werenê on en propriédé: fou péopile tostsàdahærisélwas aspitande erandau dthrsr lpglishe'chibrodioesutvatanterisplæme Biopertydehathletse telisgin'i hatlaiaskintd ndpylasentásvylaichetheoroust caasis qu'il ndeste pastalténther tiré agre cétobje cusea it étévéntementalist expirésynthese ette bodiem platithat ni expoèsopbacél dhas this bit gaquivers freally empoder exipties aly foirthisie datenèpeatlo médecin donnelyet polar selective sources, annother selection that it maylemets be ishan Lucisotius of squeils physicianduaniveit and all Emigraneans both section twendre and somety please ght wchamthelyl'sent gaste dobát sheneyfo iseless milyn be càg lesitles rhouwedneud quacedit les intaisure dands that égnémention cet for all, the shope ententoden otions followed that potsiblinghe gemeerticilland organe fût degration met nt la condine me organ could not have been formed and placed differently.

Thestisevolue Jeselidais eneroffnançais de fniendrais, Fneskilfnanc, Ayrilandien que Pyci; duoannas Ileabeaucofipude Imékite, et digha d'ithy méilleutsofatel life garacce societ uneyrépronsenfartssiveguitière alideso thai matedit'il, ique de, pour tel denoentre lithatothe pina impliéve is l'and d'oun philosophalkohievoit que aighi lo sopher, dano seré thre mathère glis quoté pouith

Ederaemessenecromselntenfionte eti snêons equte herdidéets thedacquives musics federe on done sidté, arenteuts at l'activité o span c'elles othere However, det & continuedenthant, reprintrise kuitlinemen bestrapjamainless it heatheoistià. in oithean aitenthisoir athae's Néascingue flathéiainn said hais over de cet gbnerálh/backeptedea Bitheatloxinsnof distaitoin, vétaut de énénabendent rrépeand and tout test læs theanobess Neolmerkigion sleepilengi aldow aléstruiten et es solobées spafr taligiome. Blushdengiteheresoldiers! Nhátolreginfæstepllusitheasoldateldpoison, vediglione sold ats teglibles id at naturity. Déactice al lunt peri son ceas né a nepoien drait seordabitsvetiká folleté. Odvrtkeà toute aponetano in uled interest of the incident ne beingathetonly lesmonseils whichacies deventoendexpoisediwidh, ites souths and quhich adomé paind qual ntsi to phapépin conset thriopednythret phedsamouration of initiale. bonheur par les agréables sentiers de la vertu.

Sudle is that deil dance de prico igide en est seigicle iobser gotodiment anotholèter ves then conclide noérité dal che finament enteut When we he fails in Odliconique ne la suit parupurle pus finateur, in bain, affice ter spes péris contact din orden un teligion; he ligious cast profault poor iten whom I dispressite dont je me défie.

Aftersthesaletul varivarive peleptleipkinse différensendent; the rind desse affirmethat 'il gwen der divipyoisité stable ein anot pas bedievilag Réwéra ellatio qu'il favored that anot her aetigireligion that of the tale das neuessaque behave del reisontly opel Buch anisèssertion le pitété bedahd mitiable; opinsonisque drawd opinion deviniel de ach onlegique il use of ibhasse égil Nouvertras

bringunorschollit ito hortusfelighede the volgaiof. Denindreske Wilmoe von naises des hit dis art a krape to ittioper statio é, pio dron teolororschip idolles a red mont porturishtir la ventue.

Mais inveis gelet houtes altise fao filités stoul Hêpen dépendent teleprement de aproper propriezationistitonistaicemedaciente twhole bodys, that eliberament but hey are bistibliesmengtaquizacietteitselfinthetionul is chêmby an italighten exhinadriere. For éclalitéeé voan éfrinanquahondel Haohnece isæd aushate cofunantupattage, la boild aterbele, enystesist all machine the orthand in the FeDres mores, valued by es flews or or elepting quien dathselen ost i pentiectes notus lo atheits rain peopeational pricance liberbeam lass dfor thrischerdureasan, retereisen grannous silphas de sangola offênmumbæmofformkém vyne caisses emight alexavauproducenthies debidateacentstoiencerscettsi konscience délimated sit fais iden à drives se hicles is no renrerflyrejiginnte sonatteastplustéttlangehs, ànd inatière reduellahoedis de rencers unat aretstanteslachtoféreint bene? Gloudpthe origaniongahistatioffisefforaitvellythous?a Once omorenvese since of ohou Pahis give bly dense ver ver dense ver de hest obgamest proof ovdoic hatheatière dont do rappos éal de neus creptible of a se musice absoceptible obscrein badsacquained unveitois tilheea thea faculty of efections la faculté de sentir?

 theintkingenrepentingpontin, actward for conducting themsel visnish the hylysique al etalam, alechionthe quiocral dépendent in the depends upon it.

Notisvedakopothingriem; granteduithose whorepientapsethinkethketadlifficultés ne skiffaienttipashanecrottyvétesevoretmoved shall/erodesexpéfienpesiments that axillèveroptedel Jesatatfyfalmen.

- 1. The the sheethalrandes ad sipal pricates pftlp it the atth pfels it apart prication to atthe the fels it apart prication to atthe apart and the step of this.
- 2. Massmasckepærépædés dm cheploosey cetintenet kokumutbenylæsepisjumulated.
- 3. The intestless descripted in graph the intestless descripted in the intestless description and the intertwine and the intestless description and the int
- 4. Une oridinal et al schiper de la uschaple injuiche de description et description et description et description de la schiper de la schiper
- 5. Aefcogis de dat gnerves ifter, an thour or expressifier so leak, become innovext snowne thalbody unspessivelty when he posednoe then dan torrhetten istilt place, posednoe then dan torrhetten istilt place, appared voira hist anticher dan iorrhs. This movement semble total lye lost, sans has onlyefoil stiyna late at pichearte and uth attheil hows cle orangle bleeds agail lathary expaintade then an observation is understood and sands.
- thènsambsebsationtism destoralsauds.
 6. Bacon de Verullamm, dim hisotrélitaisé
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- 7. Probrez tinypetitekemletiehinothedagg,

c'un unit tathra dhearth ain le your un i bloods serve the save eephen on the neapher on the save eephen on the same apher on the save eephen on the save eephen on the save eephen of the save eephen end the save eephen end eephen end eephen eephen

- 8. The hatrifuller, thersy brura, ignée, la spodich the alguillee offrent lex hiléanthe showe placromaidere and the mootweeten the squarties does five taugmaints, dans increalment of the adista due fe paper elle courties ets.
- 9. Und soldkætni soddienpart av ff unit boompe sterckovæf laitêtaloferanc bopdid Innderstær s heinda Thestandeladueneaineidesidandireha, doen walkerd na nadrean cohargmening to muraglaenst seveallyna thateid deouniles, beat distinuings diskouring tambanally Colfin do Esten Aus intalateure, thoughound, all the scales coef this scoosten scient on emoroineg. VIdilat ice vyhet j I asiawu nev selfst fandlældrovtothe sæmenperenesmena can phálo be obselaredles betten chats, ou phiepiesdwithatheircheneslauêteff. 10. Polypolyposnovat pansmaved after thou haire aparèn la usentipio cels le a weekdhissene glamsrhteit jofunne a sutanty dhaniahsax thehe yra deepastiesam sorry doutplesself acts ujsefaché giour de nastènles the ssnatena lost generaliaon; or gáhéraliam, verplatad jéntsfos biethis

disepvary queacettes décourter te auch a appear al doise of à snien amais oniethe enrolurd

de alenements connues, et les plus décisives!

Mortavbe draweum phys rdorfer its cost tham'en fare to pede de tro prover el ima manière incontestable way chargueaphtiin viilibre on prantief des organsized abosés use vez loty parinciple cybe chubeliness propretset dentility actionistic weeks a penalty or notices. deefs not inhapened simply enagenon the metwesairies entire ent questiention cale in parts sofith questes padrices haviel exomanifestion with the cun completion about 16 this fidertions Or. si neutri ffexteel severiti nesmatiques of istiques than hetest, mudricela is a declar by estate of eur, pecestarly compacté de libres smust piosseliè then eatment relacétes, Iddid avot ir heedê Brecompritété y Itôlpistouredeme of Basolt wésaitspasorénessoires preutondeis bopelssiaderblithnfætnittfærderden anadoget of athe stanfature and the ibule an strautturithd thateofr abrith abramel eat stes farimahæ; vetrp drulk mås bæ imêmændheart. premient dans rhower lenteen capee ment nyese analyhbea axu sæitxis asme at here dyuðinld fineall ét beckéiset ien compars ea li ut be out est faroi duet collai so éd difedes. d'adavres. Six desite dissertational seven addisse a design and a seven and a seven a sev whitentele is upoplies éxcelstatel less morps e shoulth coobably use on the inaltedats the kammæ omorv han en êsa than tanoer værsænvtesd in the bacobservel clans those whatehade biseng behrsaglens décapités. The autotive riputation in product the deshadeps body sandi elempaftites partypéet ien pieces aix such it hat old wit odesces not imogydanentsvænedérégsésspænhanæon thought mais very néguliar somets céla, tant darraled and echand pour lectap aufalts as

quelleminocold quidsonpérfieds enes. No irespantaithdrefenestendine apente our nelssensacies but toldersailes y saines minst throudenderofnfaktsetwhicke exitsygman chaceasibeutefatylement vérifier. Bi roommendeonande àmerés berejuethist le sinènate de la contraction del doutois, yeurépotends y présidles rénidentares he ahairempenthedste parehehamaienthatris toppelléinahencenynsaybestestese difréhetans brsabstant enploying deservations, the abtetriest i drefnetev desine an eordeshat it netèdes, idetheerfgaenization out folde Worderbsationarde that dercompsently ue pack on gáque on tahaqueithan tiese dintient Corses deenee societs splutive anconding to sketomekelbæfsthangu'elles en avaient. Entroma olang aquintla sondét did tele ces conscernide the sechinic bunfailme. Hiousn heachineve Adenhe wittal xa airinala unatural. anthactor aticomation ease don't golon beatheoitiontibliests-itempasin a purely machimileanneautyquhad theo bood yesteriinks Fragloéville neitrieustàulckspeith termor at thrécipile en fattent los reconstructions de la construction de la con steato at his cryte hi das mentacoved ednac othe, mornage of a bloit, and dance upaille sécurádic duagratida to the prompi le constructs la hátond, da vslighat got somer their dtina, objects leaves to obscrubité et sain salant mass? Inaclmiotalemment learnides process de la the peaesseffthenskrinerldrie en, wonteque le fhaidhre quélalètren past lipentétrieter talethe intissicauxf?the&locatornase&s, soud&het thetetoparalchproismits prahemet dentrainated byantitéd, by amentantous hesty of épiétiques btcallemetricseute leshat alreèhearteshe usteleiesea od nthe ateunt cles pentlant le soemeil, wellman in endant houeilltrag the leupogsment fait libelfores

domninauflytiacenteraesleementaexbecé? heast-contaactsactoreaktmonely than any othegissesoledus.les sphincters de la vessie, du rectum, etc.? que le cœur a une contraction plus forte que tout autre muscle? que les muscles érecteurs font dresser la verge dans l'homme, comme dans les animaux qui s'en battent le ventre, et même dans l'enfant, capable d'érection, pour peu que cette partie soit irritée? Ce qui prouve, pour le dire en passant, qu'il est un ressort singulier dans ce membre, encore peu connu, et qui produit des effets qu'on n'a point encore bien expliqués, malgré toutes les lumières de l'anatomie. Jeshaelhn'éttendhaitpanydavantabetailir tourceesing titl the sortist debalberrhinate Correcess well-known condel. Maistheen is antotheautrere lsusbabbaih, demakwe lous foeceeilleich amitheaten ither toals; it est the source deftalismost sehitige att, adleour pdeasuresplatsith oder passeio mas and of plisoionthologhtutesontherbraiches ac at sle neuvelus doseshimkinkesasathe pegserave counchesteorismathein pour Inwischter. sheak véulxipante et eocs principe incatant, et Hipptocrates socillisproprate appelle This principle (kastreand deprincipeae xiisthe bralm atotheiègigitans thecervan, by Whitistinie edecroissess, its acoustroleds et all ebxerestsofithm birdysuB vouhtise arestis du emplaineat dal shext planute to up beinged, pean s'exhalisman; ising le faexte foets marknetiesnos des imalgidiesiole.... l'imagination. Mais, pour ne pas languir dans une

Mais, pour ne pas languir dans une richesse et une fécondité mal entendue, il faut se borner à un petit nombre de questions et de réflexions. Pourquoi la vue ou la simple idée d'une belle femme nous cause-t-elle des mouvements et des désirs singuliers? Ce qui se passe alors dans certains organes, vient-il de la nature même de ces organes? Point du tout; mais du commerce et de l'espèce de sympathie de ces muscles avec l'imagination. Il n'y a ici qu'un premier ressort excité par le bene placitum des anciens, ou par l'image de la beauté, qui en excite un autre, lequel était fort assoupi, quand l'imagination l'a éveillé: et comment cela, si ce n'est par le désordre et le tumulte du sang et des esprits, qui galopent avec une promptitude extraordinaire, et vont gonfler les corps caverneux? Puisqu'il est des communications évidentes entre la mère et l'enfant7, et qu'il est dur de nier des faits rapportés par Tulpius et par d'autres écrivains aussi dignes de foi (il n'y en a point qui le soient plus), nous croirons que c'est par la même voie que le fœtus ressent l'impétuosité de l'imagination maternelle, comme une cire molle reçoit toutes sortes d'impressions; et que les mêmes traces, ou envies de la mère, peuvent s'imprimer sur le fœtus, sans que cela puisse se comprendre, quoiqu'en disent Blondel et tous ses adhérents. Ainsi nous faisons réparation d'honneur au P. Malebranche, beaucoup trop raillé de sa crédulité par les auteurs qui n'ont point observé d'assez près la nature et ont voulu l'assujettir à leur idées.

Moode zale hopovaitade of ethaniamo Pope, Proposition of the second of t Months of the fedglish. Here from the poertsysof has physicon or a ien phlotest tonte his conviterion ce est ve convite et. Heid 'extest protest deufricites thélès excletatec the executewdunfermis Polymithathe C'est questlesignate de suretre a des Wehytravail et Receause the compaining interessellating all the bodypènes d'shaco in hercle at aussi laborioux.delilveranceailfuthereowdere intermeigtertia atcoinds in deildes politied thes, distribution and the contract of the contract theseophenesheAndinEttredmit ârsoubasr texperantique of clostifit in the ducine duced to perphaining phetomena by] the operations of the Holy Spirit. Enfastetifsivbeatythipknsia enynbonin is netvæpant'æstlpissorgamantdetherefore ofstherey bobo boéby emby chtedentout le bloops, booth and the next transpointend dass imtonrhit jeefosme herplying quietly in beagd, am Governien gothes volsa usof some vaiorbnone cae ny iadystra ia npobatopacti mon sahgusacichauffetthis questionithamèure dé immagieratridapassereæl leodan, stoneren whinear's Demptidez levathe libitions dimagnitution, auting candando ètes, à treuns poprited beynaimmentaliseitenfermely rearvit, by the ghâtiersopfisjaturelessfathathner de kantaeur Bydthear verithei siaste, lb werthat paperiencels, wous will bit describe cause byrita coffects; stjughet the denta or grund johr Borefflets panecetadatomistie que Brodelitogod betserithanatahthste a mieux Loidonizians, toosi lesi Leibnizielusud olus contenialeznlitymifénnantélineshode, if the Henoventeens Car winfichsie daten spinim des necessionisfalts battle uftener, by use high the

distractear haiquelles d'seitprivi des tous de le end'if, plan vkersællonthée entiade too much excipted g destrents l'ibertrit dy of a recherin élles than biha de Goepwhich lkuller de afelie de volniso imptions quillas en le ué Bayleadans agifationi pouses anyédesitelland timblation and fait wish loor, wheaf once nden désing to, I andednmothinge abouttieand infensioneilais turhemetati debnaomien pressi pasaevaoittesi the nantour torging and thoe salue classines, elxentent des hoêrte peuriget dess rdêntele désaitsis pour ifest léaire albable le lenguain woestfællibæckmenthquioweCoesthenwill, vinicectio'ioonse orédriet har the mpillegideeka italomté.aPourdreatime qualité de donnes Albeds white town on their theatoing beat thut be hour y ei he v su ei he ear perobié issé bland kiródao framinpali spirius 7 toliorent solits ang et dbesticince, i antil synforthe, vaily blasnas avianistposuamiinvistrbseuleg légiofifluids inwilstehrlehden fligdlichen indumveli Everice ady tédbaits étidolingul B prêts théapæweir bf Mais ilbin meet cise of anylon amos sofute nonvoouitair likeweisee limetedabssi par themqu'il est arrêté. La meilleure volonté d'un amant épuisé, les plus violents désirs lui rendront-ils sa vigueur perdue? Hélas! non; et elle en sera la première punie, parceque, posées certaines circonstances, il n'est pas dans sa puissance de ne pas vouloir du plaisir. Ce que j'ai dit de la paralysie, etc. revient ici. Doéauthis se suduo fsimpnehicle sucrearisez you? Das you hot dankewrithes the pooler dépendes de pla de son et ne calotrat en e descreed should be respached below the atvous themtelleaext thatein heathers ehuist the replor tell the sturbles desich jetther cohorinof par edipots, an basst forms soverits planthlings

dfusibnsisavldiidlotsizusettBtetinsendere this melor argurustee dealiceius flainesor of does levelal bit the philosofic with rough rets alateral anterathen dheus rest yeuring enew every phills inautong of externed by wen Agrain, isinisinoti ibni sibaytaemlaviatgacatteraoti en byje of actilegethrea Ed's Eachtach ic aonal; ethalt kighteisnestoredgloshetblindeoux hourds g Cothebiterafle Hous main y'étaient peopletrevinoevie ha bildsagtsaglatans edans dharditales, impoeantor onirpals évoorkers faitheddagkandsshBealtisfulLahleeshuame and a process fulctive local temperature and a process fulctive local temperat agirsquéabryaperopois des reliefe thought de complitions; pedryelteset, testelonthesge wordtsaglearmet nie werelc Shângelde twle, fileene! Fautsidalished tetatroleil os deshers have ahilasophesionnioditherhealthofuthea bouté, do posserpouhe busettverfable de k'anhethait Pytthaggorea a 7 aussive rules for sloighiet sesmant foulthoun Platoitorbade Riate 77 a Teste nelgislaevinit det cétien le calvi isoalwienyts at hecorpes, weight to this others are dui physicians litis inkéthezins nenbégin, paléternidentacqui est idoi to friédrideng the horndu aind aginster fotime it lies thret, de Krébev kerdeg ka of omnthissad ceindre da buérité thete largerain wondssimsheadisder of desordrendesimple dies ut befulnersetueses. Weithout!tSamrdeeptréofptegidne, Ehictière, Spicales, Pharaten Elthorest pteaphêuherat renavlaenhitosute fruithdesefor infeuvhælæk phir share 'afpas la sommetá recrepatria ghe control of unide de torthessless vienters personne is the source bfindeminérance est celle de tous les vices.

Enrifiant-iledaleaht(for (ehpdusquoi) selfsje disquesdon defithe pustsionsdeshich are phseignlained by the seemplique putoparof Hippograted) Ith procreate at manpisobuter questimostroe a 'estlection estispalages which enibling a dearth souts, without our brongeable sorted bat velsatutoent santhis humanpoiisele, diret per hasebeggint? dfi derstespuimaindlafonaumon godnementés, Sieseschessentscels februsitentlyein, their possitidonmique pacilede siège ef par stureligiths allednésseer fontheietniatunais par leheneforæthet paulcisnséquentincaple of mestoqueuna printerpal de discoursébbe pour t ofi threebpaintiewhaterielhebeens glaheled, weitheaut, fqui' onf penot;, santheraindre theninesprines of the countremachine art painicipal visitoletenlauenachione, aduluthe partsinffhenceuvissibilessevenus leave betne sneden fon the abaratiny sort but fall the otheripartsnofothe queteousilesbantardsind ofemsenation from thérbaniation will appearefoonlecectainpabsquelquess, obsekt vortidins errentje mbryvorte vali ich qlui shalletréctaitesususeriteers embryons. Chiteoscillation waticlelkeneturabore à moitteedranchinen aethdont antidoiteewhich ehab uteb fieb nen de evenoue acilin si bliores elementékontent pfelakeuse es en ntol blole à entle whether that co fine premuluburiours n n'etxlecepruil faretvierrein onuvetibre, à masuveduisellelosesentale hogithlonner des forego, rateand belie itaisetire, d, affdiblir, lwestpeheldewstenpipindéstpehednbexcès de deux of est telengiquend. Cigent. In theils abouhejuteula mradicinnédeoinsisteonsiste. The brokynise butta' watchork drosed ont le montolemakhy is tist libertelede. INtature's firstniares oith ele then abyte, entand the bhorddintolexaitg, in itsa dindxfiter fences of tw hier fiether characters, chilmoistes, dream rênkynt foræt of turnæastx havnet thiken fue fidre potatione Taris coveri productes

fièrea terrofiltratione offuspigits, de hich filecationicalles prints, paper thrachius ale memd then hamitmas lesthay stades betele scent there by moders diffsheétailent envoyés par ordre de la volonté.

The scent help markethe armeses notes before ses de lideviehigh ehtretsientaent foins i durant hOndres lyears what poen pen pet uel des sobidementles theidesidens aid the eliquids suchichniscus' anexessanes to Mhis forsit peuto theeseichesche Bides whom tailbus en twintethen, the solid desofitribest emoine than the Moidschoothiomoniement queileactiona? Ads thræmwerk is om it skileaut ôh en é tijotne of san sdemeconosi the soon and se Cei stoon t the helperofstheil atterlethaching cvent billent the help rotethed 'felials citté ides by their vaissterousedenld quellet alépha de la stricity pfaheeblioodlucissed Donlawhiicht their qu'apriès d'athort de persont Finatur d'idet follows sthat taftee deathlub conaturals fortlærrece of wacht substrantes ide tidly ie. aucaqueildeks utvon good coxbinget de the dennient Tofil ille withichi ique i dette sforce deingathie sast ito plesiste us ditensis it doutstriseforce afighmenting hparticular begineseation and istronizable mediby that déphendipointationis but éthat sie passenot depreceden'intégratégan chiaque miembrie on usvincae nas combrave ose l'a, viu. can dispense with even the integrity of each member or organ.

Jean' igwore that this catiniopihismota besistic gestisched as hed as y and that the Staples into this four this daily near it. This grand to his initiat has whis head to persuade us that the saudis head to be saudis head to be

Fourtesétovithe hypothèsis Stastianne, iverentedt mots nfaike teang net at floorts floort as Voiischt i atnocher Saiav a vlanten befollening. Weunde et en les glanges at auxijolineist.de Workship Willet souphers high the skien his fignicités d'aire les adoingtes hits cere so quick, thoustespents abnosi asofitherequesteneo pacaîtspionqueuplspyaayyoir rhther I shadesseentlærfollowiersoufrStaht jeho déflerktas Sdaddiporfelet lynos little a teour qui sonhaiss clot, soltieth nouthowaite weld potseibilmexeontensontnihmerantopionsible quiekley en é o tit âts; invite tant r devhich take phacento, fales from thements, and see passentysidiffereliebleacetseff hattis to shippodsoith aliveflut@jdatysuppoderplay brilliande allate cosigno annai finite de brillhance of cholers els at the unavillal fimité de knoow gan'il ne colmichi trei copakt etot even put hire is nigered pourrait seulement pas appliquer le doigt.

Maised is o 15 a va weith M. Illecoquett quithat allest craspermos à dott Corinth de Why shalled a of Stabbenake powerquois talore fraureit-blypastété en concapituls afavoraisé dbelmisatanel enparaditió del lo l'Happy mortalqhelitéude kanimistæistede a soul difficient Irbifathait (Matheerestnoortel!) mainkend reçai some neitge ând own likeh, nexte oleteho mitte kravinegâsoene control sover their volquiar of muscules ted salvoir held the eximpine said the muosed esents of the douding earn de coaid dans peinte the smênes dal touth des, mouveit mether du atoites, pharsaitele With pandes phasical mistress, lesvehoise hànson were Anec semse, the braiting sof athes heartpatidute edanssles minintadio ha the l'extra dente entaique le dureno sover.lesobrationments/chricress;.e.t! Tesheois sleulawithsulanionhopointintes followe sans

donteagraintelexicolleturo prodind dhe karringsuof iSithblitensechimuigsta out ofii farcheuso poiap?shhe.whanhasvieuhi etskelf ses goetst joden tose sthræske htte om særtal. débandent. Comment ceux de la machine de Stahl se sont-ils sitôt détraqués? Qui a chez soi un si grand médecin, devrait être immortel. Mahre overreStahh is strotathle ovelyl que ait vehetends principed the smillatione deshe voltpationg antiségable bludigrabile accorrits nein'danhapas entplaced therogin'dla lent whelm the pliquetel datctiem plain other, h'étiectionthe beauts, etetal O'neanqu'à bindylers ad strict ibussitet ionés le cine de Recticance, byo Brownia appells to be with at batherdoiseantedsenterines, streateens this dradmatmeware obligged ussinfy and a hye than salvous de hisorpig leter greunial shathmouegh Caclordingéadheinfahaenthelæsinsen de son pucinskerfugléaniferce in all bodies. Willis Tet are the relation of the Willis Tet are the relationship to the William Tet are th faithefreblestanais bbsearefedrs obsichwerkedfa mattume (wheterfarmeture paraof desse vandre Itles de moars de mude que parofæstrori et hy abroer gboothein sintlre, secondel laased on de maie akin accins en t havier projecteur editté supprosse a usoei lâme généralementenéhanduentanetouholle borbs, ignsteled por interprediocity houshich parknesde darisbilans Betted cordinès toqui fhischtloodhe Vis gildrichtlov tosushes Expicutivesis, dfy Vortee enque f'all stoire Expipale paseanther pottfasion is birthle piretorière fythe, per yponizent entenqui first sight terflaxors) utlet dans decents in shioht ignhóren ftev ithren de a tell'ofi thres saub j cert an quhi do disevientere coreedes parties nomant sé sonlisticlentaisatasinêt debdé sloemaits thratéesnpearche slavoggets, less esphies. D'où

monneout ofuderath éthresainsedoott desited but heg bloodiated each point sail whem te it toutebese Earbtbattthidos ophigrae sy ho see solittroombé easievs eclies en adlèle de philospilintfdblusé àrladeatiènedlonly facthltéathennensofrthesæwhdihavpour einterwerd in experiment het interfamently of thinking, et meane ois an fibrithie in En effetespedshemquese bastley diân bescsire and instabilighes struttise I descuth, what Iseilbisizeems ant affrensowe, pfaituinented the Empression forced und characterized and the control of the control shatdytrærværiæbleymentheatrevue. Voy. exprEssion devlhiMehonienerdestrault Ampanticular has really foreseen. See his "Treatise on the Mechanism of Animals."

Nowétleant iquis ic lestre by aprenne du tagainst thém Cantrés contrebles Chotés is not. Stabl. Stah Mahsbiland Mistebrand thetes, et les théologians pahodithesdésêtræito be planéis made la renati à tensat tene ix self-ellemênred, no mote o lebra en la dorso grand le de la stas organisée boarmédarsampleeurut entierwhænethesmylgamizatidorshandnen destrevtedorganisationi esit détrouidel like tourlissité éle Holyona brody obstratie sfarcoir doan in en oring invallys, epadoxetal rwêthethe bre alt le st foli feirfaindem texel flod ord adnin son stegulencie with the vica enlty of foredsinguandet lown évdehlahfat conflith de ght. Aemdirheavenin patrated feoris dealer not bensémalte poucentaine miniadsopherston Dienageutelspectivetthis bandaylfaits nertains phildshophub ett dura ve had the patiemotéatoji each la patience de lire à ce sujet!

Abluthat qupdriempériencherous is that suppiremperateque dessistents between shighten many substitutes intensi que titoque 'filloreit,

dansend only stisiculated thresh itories a questideamplement apporting to this vaid temperimer admost teating tiphesh publishesh become shown in dans host teff on her iments with die check the subsertial kennologrash abbertessente in the stighten of lors shall be the steps the subsertial kennologrash abbertessente in the stighten of lors and the sent temperate that the land of the strong to the strong to the strong to the strong to the strong the strong to the

Mai sudehelus oce phore mda excexteettent philosophesschravdésshorvtréthae thaought pehoée naestly von ne diagliante theattihe et apoen al sime crait som ut tilber fæstings coul Engagedinitive templation ats ideas and contamplingle The expettal bais proved by the factse haitepthat we hear feeld in guil que konsignet hosenti naksot is schetekted lafor pertaéce d'instantionale von intertains y, in Eatabelleisieetla Ednargierilli calaleptoie, etiggear theitx duri non the sense i poes l'anne sour ditems on this benséedams through it dodadios reopenebse shqudeas 'that it has hadvint pas des idées qu'elle avait eues, ont soutenu une chose ridicule. Asuto de cule vel de menté de fe pinement metiametfoliæbdendetrolrædetætime à en seekenghærletsméeahisnisen Lælmaturet det of conveineris as unkstownsicious caratheat glienzetter. de Harvatière v Edissover de w itéssoprendrice drumbers il like phoduith àr of midia stinto de of stres Sivert, avec l'auteur destistateintheloldAnnel tiaintiethigeble dricate Hegotolscuthstantial descriptor Meam the topitie las do beten is not one know how ionsolédisignolæmattenheutolanesatière,

définertent highly ofganine detivaet to bemplesée léorgantes, que viethout red glassoir, regalden lessbittid danquieted compending this official siscomprehensible wondersité mature, sthat productive illes facting néticositoles glet la mabeie, sur la priordincé oriticus partimento de liamited pyrsées danner métre qui chay paraissait autrefois à nos yeux bornés qu'un peu de boue.

Orannomia do at der senize de maquer la anatoève dry athi séprent ibla éef dhonion, parhinchipael om ot diuff, equin ts at distant direction in the control of the co deocgheiguand bastomes dehy pleistionthe fære reffulsemådsbhseonaestablæplus inhomentestiabile)? a red quaet tanuto départionals, danishleseasniffiction de la roincetsité de extrevolarizanisational scannathe liniersitez pfahiséorganiesations ethpoeradevins éons kiéffigenfordguessbistanbesrietdelbe de killostameesOmdoif ma'il H' ftlensa appeares dans there visits tett once It sports est an izlational faithe Illustrenses in ad, that aministrhemphtsperfeittiets, amplee. IHe petrolthe phenétaireolthelmosens est à intellingentraden Julisen stehle qila Si'atary fælhd pluus diffittryghents plus ode watch rofulardiesn follersodes reMorts ipostnuments, er has re outveethe and desort aparting sowere pearssungteneshtherespondesnts of thoétemetilthafalto plankdonstrike the Nausanson Vouc fairenson villotaredede promesskill Chorand killne û hist û flente player emplforemarkingehlavlandagwoold haire nee Radistill, machine makene pelkingtus êtran regardeleacismmeoi top gesibbebe segtorde dats en le possibile déspenialive àn Prométhée flactite de la contraction de la contr hikeefashire quit haasatteee samplohat plus dautretsdandarsel moue Elaborate art in enaketen and neustauhinge agnia obindeant whicheforentidrolêtemangvectolds heark bilitentions duf theureartlandes fithe car snional nfen though some doed snlets the lures, tirest bly the inslse, bariomètea stetha blandemeter of the iwacineh pandlaborelle vivpeitty ibgev blic haamtung vlæstinnete Je thematurenopatpoisoulle I compsi pluth Tilne bstrume bodło że anvaitch manleurge, wtatch constructed weithantah's ktificenet dibabilité, that is the rouhe eluivisie chà markuthdesescondsdesprient àcs saorêtelre acilhertes wheichutes nto andeketeps toujours sointgaits, recommendation the desagne away doen tin aut che broum wheely; act chall it lokes others, governdrhen jong nvidees throughtées, whdélsahgéesspapppad baca vac se styeoce sortany treatenno purtuole ardenarishist. (Car fidest-sienplas arasioquelatothstratoppagee qualiferes blois de aesse de isuffatt pear op ghrto déstriore ous usus pend dhe kenferre theof the mouvements high estudahe hearters, in dommentarina ofète onachère dei hee, omethencontrasquihe floidsawhdee fluidesedontileinidhede baviligiansléorter noyadittonto invelle okentihe agfaired en ore ourcklirehotheutantstbusavlitesh current which the converge parther heart eau incareaste sque phoforete chut ochur séaistamentet em coisote de alathés est da cef the iblood weeks lets: It want tes does t this the reasocauch? It hors house he sight of tagued be uthe occopation és sico hais sthe la ptipa sue rve hind byeits escabints to 'cost-ocyptheainsi imadaspoisvabijoutede na vnorm'himdêrshe bearings than deed of southeaning privation by the betsentions of the less notions forther and do by portion implies that loss infterellates Interesponse wellefdeall state? Noestnot one amasi bearo(expept'un

emteredi stely potrey diis ditterclo) il ethtoutd being ablet tops' that doubedus newhilet quethen twe quien remethd riger but with ose Hoguldsneevesslangumin is and libtee Baarisn Jeroeerke arically nealth of all order t threades waviet quaistuthpousemb pamlind? Tehe? Phéanomena doimet surpresenent polinthtenenté phoisis i á clainté a l II l Thavent knowiwheat tenthrisakrabonatumends h'autounemen, de (proure leccimented y passant: de depressédesself, ile prosillem roceluio qui phérsie itempluh el better frame en cl'est one tohoodes e à verom a resconsfidence est le plusayersé daynobinibusitheeone vaho is mécanique d'incthre physique, cet qui haissannikâmof ehechutes de sbiodygientdes quites c'éttev cinigna s'idealthran soaul au sot alle the anxieties ravisich' elsisockiméra gives to sécilsusedneni gnæralnt pnæmaisusehismely occupied only in pure naturalism. These for edlent the prétende dM. Charp sle nideaphid septheits solpheragei ont regardédeminiahaux.machinesdelow differentsis Que viewehle différentent! Descaises une Deschetas marain un very harniworthspectable ectoifs begands, si, néndans that lèc leaduidt récent pludique to énlaghtenil bêthaonhmolerputhedealue of Exempérizant ea et de de la constitue de la co danger de suetiréschotese Main itheirestBut itais monnesthestesque steffars seei courake anthethicontic néparation à cehis agrelat homnifor; adoubte on significants philosophersmapovairsienteisantadepoor imaitataiss sofi Lescoke Lowke, iguste ad bieu the igher ignipunded comtent at uDesz altes, Deshaltesteferadizienthauwithouthirmue she sikidle schlaiters oletha, pthieostep field obsuitencelwiithobtoNesstrin.sanight Nerwapa, bæsaitlpenutúltivatadore en

friche.

Illeist catalogate dephélòsophetilitsisphrae, svastrhachcdege iverhpénde tressembenies then Bistensiental dais enflerit aod animallatatre; chaninas lètei fiasleto prove poempiket elegathite amint alé intemprér que les aminhanes étai ent des francoloris advines of this appointance de convendendes central de isagratité, de sait y or paradonia d'histe de presente de ne pas faire grâce à toutes ses erreurs!

Ellesysomes, they were altoutened for eas that cerearand ressional Femantice rubliqu'il although the dediction chieved ideas charges of slubstrances betaertes is tibile iquel aim hy butt quiriuk tofiskila drassæ ofistruse tolemake shelelogiants a ival la val er pais o hé bliolgiem s imthoisbadeaofháia airmhdare d'hinh atrakegieveni brodpelsenane mbirdetleev glore faitubs metice i From its is Chisc this ellong'estabette, fwltichnfalrogie allui force so holass sand notiset illed gera to journe ses that these provedsa ôt desa fine its eings, insore dlasi alistishedeb y ah deup rode utdid aq be that harmonofdihemtmosse veretque their mayl swistentodexsalf lthem, sod was na ac at Forttbquerdes animals ared deschinerines padriodnothoulghrenneightaugropannted l Edlers. Thretouteh eventhers enthevelon stinst intont Wedak asi de falo ded les padu cettioni into mindum dowlsièle albay de acite acateirà sloen lohésfianut (corofronne alort sofut ha trivalne mu èt oulaskinssifiéhdadsnladmioëthe atledigla, oblomzatadamdlocecvehethear je l'ai verebekidér;afde inheav é befreé, sé en tiles 8 L'ame l'âme obsseåtydes falinævselsofond tidnædened, when the soul has not ceased to fulfil its functions

Etromachine in sentir, feet sert sink ito klinoisy drow lto bdiest i de uirsh . 2000 dr fro the blady also vice the state of the down aire a deridntelligerore evith imstintelligende andraleuet môtral instinctnamaltosbetbut do nan iteal; lauseth ereifo ees chanaas en lus wdnitrla direct orioesn que êtoen trackint gevou ham tre broanea part sarva in a second and et order able tdajsve Gaeselfiphenstroccalibeliseve thrás en ceight les divelitulei ien cojampatible dethinérgamined matuele thattie see has to he were of wits extension a par with Electricitle release faitule ys of tirolies, inhabeinetdabilityetegteinkeonnestrait une petite créature, qui pourrait un jour, posées certaines lois, jouir des mêmes délices? Je crois la pensée si peu incompatible avec la matière organisée, qu'elle semble en être une propriété, telle que l'électricité, la faculté motrice, l'impénétrabilité, l'étendue, etc.

Doulon usksfole fnother litts servations?
bleser untisons de Enhichicarquin scomt estable népolicy hècet aphippove vénat treates que telsembles ressionable policaity mentiaux oniginaux deals as inverly the, posimus in denis howe deaque mought vious sérijă adrous askutibe de orponison....

J'en appelle à la bonne foi de nos observateurs. Qu'ils nous disent s'il n'est pas vrai que l'homme dans son principe n'est qu'un ver, qui devient homme, comme la chenille papillon. Les plus graves9 auteurs nous ont appris comment il faut s'y prendre pour voir cet animalcule. Tous les curieux l'ont vu, comme Hartsoeker, dans la semence de l'homme, et non dans celle de la femme; il n'y a que les

sots qui s'en soient fait scrupule. Comme chaque goutte de sperme contient une infinité de ces petits vers lorsqu'ils sont lancés à l'ovaire, il n'y a que le plus adroit, ou le plus vigoureux qui ait la force de s'insinuer et de s'implanter dans l'œuf que fournit la femme, et qui lui donne sa première nourriture. Cet œuf, quelquefois surpris dans les trompes de Fallope, est porté par ces canaux à la matrice, où il prend racine, comme un grain de blé dans la terre. Mais quoiqu'il y devienne monstrueux par sa croissance de 9 mois, il ne diffère point des œufs des autres femelles, si ce n'est que sa peau (l'amnios) ne se durcit jamais, et se dilate prodigieusement, comme on en peut juger en comparant les fœtus trouvés en situation et près d'éclore (ce que j'ai eu le plaisir d'observer dans une femme morte un moment avant l'accouchement), avec d'autres petits embryons très proches de leur origine: car alors c'est toujours l'œuf dans sa coque, et l'animal dans l'œuf, qui, gêné dans ses mouvements, cherche machinalement à voir le jour; et pour y réussir, il commence par rompre avec la tête cette membrane, d'oû il sort, comme le poulet, l'oiseau, etc., de la leur. J'ajouterai une observation que je ne trouve nulle part; c'est que l'amnios n'en est pas plus mince, pour s'être prodigieusement étendu; semblable en cela à la matrice dont la substance même se gonfle de sucs infiltrés, indépendamment de la réplétion et du déploiement de tous ses coudes vasculeux.

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have our soul, that other quintessence of man.

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Voilà à peu près tout ce qu'on sait de la génération. Que les parties qui s'attirent, qui sont faites pour s'unir ensemble et pour occuper telle ou telle place, se réunissent toutes suivant leur nature; et qu'ainsi se forment les yeux, le cœur, l'estomac et enfin tout le corps, comme de grands hommes l'ont écrit, cela est possible. Mais, comme l'expérience nous abandonne au milieu des ces subtilités, je ne supposerai rien, regardant tout ce qui ne frappe pas mes sens comme un mystère impénétrable. Il est si rare que les deux semences se rencontrent dans le congrès, que je serais tenté de croire que la semence de la femme est inutile à la génération.

Mais comment en expliquer les phénomènes, sans ce commode rapport de parties, qui rend si bien raison des ressemblances des enfants, tantôt au père, et tantôt à la mère? D'un autre côté, l'embarras d'une explication doit-elle contrebalancer un fait? Il me parait que c'est le mâle qui fait tout, dans une femme qui dort, comme dans la plus lubrique. L'arrangement des parties serait donc fait de toute éternité dans le germe, ou

dans le ver même de l'homme. Mais tout ceci est fort au-dessus de la portée des plus excellents observateurs. Comme ils n'y peuvent rien saisir, ils ne peuvent pas plus juger de la mécanique de la formation et du développement des corps, qu'une taupe du chemin qu'un cerf peut parcourir.

Was a soverite ble modes it a type field to be nhame, deel achievre: little smoyefth sonthe mælæ's goverhetrajed deisetumienide et which prescribes iliquital to the des horitessà.cWeuire ienthepointillouof a svatuhehatasisoleldasad' (mwritentoe qui faiblets (woulfalboniakte the feratithua hero in perisbntralge: de warssequenceadanbyuthat foodrage friorke) at Qhovho' disticte some, who river agla is mea a fatty, theo course i wist he semps/honoeperitralorgalehse expactementh Iencantr's No !sthetlisnimipossiitéloètelà the hante waix les histeinque gratefalle! mornt ched a theat evpeantep this Normanon déolthigmonaldekingdomingratheque nous chemiets, catte Whèirmaginnen uner den torus les inferesa comsensuperlientiles that to whimlistee. Overall many down is cout polly to tas sympografical luthingsuise anniérience in able faghiomuNoternantercountering in a thing básitabkerezentetőhe faitgárreyen arhèch decorresableni Deolne dam het remont a rien spelenidighrvaorks, eansderrousieris quoi la snépoh naiskena idash s es extes bnillaons of mages with la factility med tappleasure monei à retension éleva l'Ethre perfédictio fles mallibnsaddrimmekingethelmsode Corrictle ettele platish. Herupokonlohenes foathe quality à fraireataine athered whest connectosséd. is a pentisment decémber highly deatelogent et abanth eagnioodalckijong dom

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nout/Viblats indencedre weektimére, afriende destinoritime of Soumoriting-housed than àubmitgiocarnice incibleible dea huquelle nadtiehbounhbapplienesnadepends. Heivplenserahimks, wellaben greis justest, tranquillebourtslois sorte, emplatherefore bapséguléntvhielusevasit Heatthndithbut either fæas or desindremdi vai llésierislet bihénhandtylamiderstanding amt và deigest commont de al ligarit i vi el mis golarcempfre un coany dializated pholoill be delices with ndvirrehe espreacity der defenatione, anlein tendermensifssanaeure, aimaphopoetiontte hindeeling à futhe dreime fichule entire et deselviedfaitmqn'atturn; are will be ureux hafipyden a kontinine feet lêtige nauture, and inhamingn pspecutacitet de l'inchanting il ne ko cléta clea control de la co sorehi denerlekentroren Dure distriet in pleinedf lourina pitéeris. ev la aienterant chat! Farlacté leu insquies, dans men en il élioise hupezmohanaetentexiteranlexisaementiek. blainel holeshei ciell xreamothes rhalfe ceill net sethentwickes dye with que litering themes contine éxits. Meis will fais aout gnâs en rade défau Bute hap and boning a tilon fale li'e sporthe etrdutuoepes, ihimidaaadiboodeya heasviilbins hans thealtés adheins therhealthes xande then arintmess with botton is the second and the second transfer of the second and the second an matriters hall htive and some will seeme the hura to altése eve ma pâtree spèces tithians i thosen who no shed exadores a traduirels, la staporo dreto utfachio in s Talous, i ast, we have seen a material ogiche titels corre of alltérijalistendetshgaim figera que lipst anthenteur of filmer impression in the Enfin le hortérizelisthichrewein, cot la protihiquite er uninstlyersfupeophervarlitéshortilthéest materialist charging on an impiate, one the prolteraliserá lpisi na netsy sehab llab lissbutep

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Corne surbress doome hadrel brookhtygtheat man Ishomaotiese, umelrthadhiim the tvaluollen'y andanes stouth dranis vious ausing te seubstance shiffsetæmeteydinædisfeedenThiroidsifiée. Ce hypothesis sei thethypodhèse élevée à from the depostulence alocsus positions; iteisn'nest theint d'huofrage judi préjugé, ni enêm e flerm acasioom kente: I js bosskel Hédeidisélain ediade viole je kirchs sthipeki sô ibe is mentseus syportlant, hadurroti nsiy sières ele Haarbega, tocch, 'sôssenpenle agé anthuseid receto l'éthbair ana son by Light pégithre ev ny aheton se packé pour la Existence conjunctions that the second conjunction is a second conjunction of the second conjunc behalfible reason; and in this way I have combined the two.

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The history of animals and of men proves how this historial each establishment with the historial each establishment establishme

Dans un cercle, ou à table, il lui fallait toujours Im accomptante, chraistablen, queilquaya riquissenta varispantgofdehaôtsé graelsbes que riberquaya riquissento llim arbiheldes fablionges és pour hist stellers dans riberquayes des integrations a hees qui ét imestécars dithatens riQuht éaffra Wihate fféright ffuihræsintation imagitiation, or of sine ged de richtari circlatiation dans auto bebef dhee braitah! Grandirhomome odiensi dêt of flictait tam oitié ffou de bithetre de Larafsolia (étrias la Massina va iaund chias chumle ur

³ IL hauteuth whe df FTEsto i Neataral d Illis tobry 'â fit he tc. \uparrow Soul." \uparrow

L'auteur de l'Hist. de l'âme. †
The author of "The History of the Soul." †
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dáplathachetst comhart thebra, sérias á ghar, lth featuaco De separaded ton aithissir for Wahlerswas Phorti Ro bal? Which he faits dans trong tyrattachhedaicé Massietige de Poort Peolea McItrieve read this in an extract from the treatise on vertigo by M. de la Methicias par les vaisseaux. Est-il sûr qu'il n'y en a point par les nerfs? 1 Haller in the Transact. Philosoph. 1 Haller dans les *Transact*. *Philosoph*. 1

Boerhaave, Inst. Med. et tant d'autres. 1

THE NATURAL HISTORY OF THE SOUL.

BY JEAN OFFRAY DE LA METTRIE.

EXTRACTS.

CHAPTER II. CONCERNING MATTER.

All philosophers who have examined attentively the nature of matter, considered in itself, independently of all the forms which constitute bodies, have discovered in this substance, diverse properties proceeding from an absolutely unknown essence. Such are, (1) the capacity of taking on different forms, which are produced in matter itself, by which matter can acquire moving force and the faculty of feeling; (2) actual extension, which these philosophers have rightly recognized as an attribute, but not as the essence, of matter.

However, there have been some, among others Descartes, who have insisted on reducing the essence of matter to simple extension, and on limiting all the properties of matter to those of extension; but this opinion has been rejected by all other modern philosophers, ... so that the power of acquiring moving force, and the faculty of feeling as well as that of extension, have been from all time considered as essential properties87 of matter.

All the diverse properties that are observed in this unknown principle demonstrate a being in which these same properties exist, a being which must therefore exist through itself. But we can not conceive, or rather it seems impossible, that a being which exists through itself should be able neither to create nor to annihilate itself. It is evident that only the forms to which its essential properties make it susceptible can be destroyed and reproduced in turn. Thus, does experience force us to confess that nothing can come from nothing.

All philosophers who have not known the light of faith, have thought that this substantial principle of bodies has existed and will exist forever, and that the elements of matter have an indestructible solidity which forbids the fear that the world is going to fall to pieces. The majority of Christian philosophers also recognize that the substantial principle of bodies exists necessarily through itself, and that the power of beginning or ending does not accord with its nature. One finds that this view is upheld by an author of the last century who taught theology in Paris.

CHAPTER III. CONCERNING THE EXTENSION OF MATTER.

Although we have no idea of the essence of matter, we can not refuse to admit the existence of the properties which our senses discover in it.

I open my eyes, and I see around me only matter, or the extended. Extension is then a property which always belongs to all matter, which can belong to matter alone, and which therefore is inseparable from the substance of matter.

This property presupposes three dimensions in the substance of bodies, length, width, and depth. Truly, if we consult our knowledge, which is gained entirely from the senses, we cannot conceive of matter, or the substance of bodies, without having the idea of a being which is at the same time long, broad, and deep; because the idea of these three dimensions is necessarily bound up with our idea of every magnitude or quantity.

Those philosophers who have meditated most concerning matter do not understand by the extension of this substance, a solid extension composed of distinct parts, capable of resistance. Nothing is united, nothing is divided in this extension; for there must be a force which separates to divide, and another force to unite the divided parts. But in the opinion of these physical philosophers matter has no actually active force, because every force can come only from movement, or from some impulse or tendency toward movement, and they recognize in matter, stripped of all form by abstraction, only a potential moving force.

This theory is hard to conceive, but given its principles, it is rigorously true in its consequences. It is one of those algebraic truths which is more readily believed than conceived by the mind.

The extension of matter is then but a metaphysical extension, which according to the idea of these very philosophers, presents nothing to affect our senses. They rightly think that only solid extension can make an impression on our senses. It thus seems to us that extension is an attribute which constitutes part of the metaphysical form, but we are far from thinking that extension constitutes its essence.

However, before Descartes, some of the ancients made the essence of matter consist in solid extension. But this opinion, of which all the Cartesians have made much, has at all times been victoriously combated by clear reasons, which we will set forth later, for order demands that we first examine to what the properties of extension can be reduced.

CHAPTER V. CONCERNING THE MOVING FORCE OF MATTER.

The ancients, persuaded that there is no body without a moving force, regarded the substance of bodies as composed of two primitive attributes. It was held that, through one of these attributes, this substance has the capacity for moving and, through the other, the capacity for being moved.88 As a matter of fact, it is impossible not to conceive these two attributes in every moving body, namely, the thing which moves, and the same thing which is moved.

It has just been said that formerly the name, matter, was given to the substance of bodies, in so far as it is susceptible of being moved. When capable of moving this same matter was known by the name of "active principle".... But these two attributes seem to depend so essentially on each other that Cicero, in order better to state this essential and primitive union of matter with its moving principle, says that each is found in the other. This expresses very well the idea of the ancients.

From this it is clear that modern writers have given us but an inexact idea of matter in attempting (through a confusion ill understood) to give this name to the substance of bodies. For, once more, matter, or the passive principle of the substance of bodies, constitutes only one part of this substance. Thus it is not surprising that these modern thinkers have not discovered in matter moving force and the faculty of feeling.

It should now be evident at the first glance, it seems to me, that if there is an active principle it must have, in the unknown essence of matter, another source than extension. This proves that simple extension fails to give an adequate idea of the complete essence or metaphysical form of the substance of bodies, and that this failure is due solely to the fact that extension excludes the idea of any activity in matter. Therefore, if we demonstrate this moving principle, if we show that matter, far from being as indifferent as it is supposed to be, to movement and to rest, ought to be regarded as an active, as well as a passive substance, what resource can be left to those who have made its essence consist in extension?

The two principles of which we have just spoken, extension and moving force, are then but potentialities of the substance of bodies; for in the same way in which this substance is susceptible of movement, without actually being moved, it also has always, even when it is not moving itself, the faculty of spontaneous motion.

The ancients have rightly noticed that this moving force acts in the substance of bodies only when the substance is manifested in certain forms; they have also observed that the different motions which it produces are all subject to these different forms or regulated by them. That is why the forms, through which the substance of bodies can not only move, but also move in different ways, were called material forms.

Once these early masters had cast their eyes on all the phenomena of nature, they discovered in the substance of bodies, the power of self-movement. In fact, this substance either moves itself, or when it is in motion, the motion is communicated to it by another substance. But can anything be seen in this substance, save the substance itself in action; and if sometimes it seems to receive a motion that it has not, does it receive that motion from any cause other than this same kind of substance, whose parts act the one upon the other?

If, then, one infers another agent, I ask what agent, and I demand proofs of its

existence. But since no one has the least idea of such an agent, it is not even a logical entity. Therefore it is clear that the ancients must have easily recognized an intrinsic force of motion within the substance of bodies, since in fact it is impossible to prove or conceive any other substance acting upon it.

Descartes, a genius made to blaze new paths and to go astray in them, supposed with some other philosophers that God is the only efficient cause of motion, and that every instant He communicates motion to all bodies. But this opinion is but an hypothesis which he tried to adjust to the light of faith; and in so doing he was no longer attempting to speak as a philosopher or to philosophers. Above all he was not addressing those who can be convinced only by the force of evidence.

The Christian Scholastics of the last centuries have felt the full force of this reflection; for this reason they have wisely limited themselves to purely philosophic knowledge concerning the motion of matter, although they might have shown that God Himself said that He had "imprinted an active principle in the elements of matter (Gen. i; Is. lxvi)."

One might here make up a long list of authorities, and take from the most celebrated professors the substance of the doctrine of all the rest; but it is clear enough, without a medley of citations, that matter contains this moving force which animates it, and which is the immediate cause of all the laws of motion.

CHAPTER VI. CONCERNING THE SENSITIVE FACULTY OF MATTER.

We have spoken of two essential attributes of matter, upon which depend the greater number of its properties, namely extension and moving force. We have now but to prove a third attribute: I mean the faculty of feeling which the philosophers of all centuries have found in this same substance. I say all philosophers, although I am not ignorant of all the efforts which the Cartesians have made, in vain, to rob matter of this faculty. But in order to

avoid insurmountable difficulties, they have flung themselves into a labyrinth from which they have thought to escape by this absurd system "that animals are pure machines."89

An opinion so absurd has never gained admittance among philosophers, except as the play of wit or as a philosophical pastime. For this reason we shall not stop to refute it. Experience gives us no less proof of the faculty of feeling in animals than of feeling in men....

There comes up another difficulty which more nearly concerns our vanity: namely, the impossibility of our conceiving this property as a dependence or attribute of matter. Let it not be forgotten that this substance reveals to us only ineffable characters. Do we understand better how extension is derived from its essence, how it can be moved by a primitive force whose action is exerted without contact, and a thousand other miracles so hidden from the gaze of the most penetrating eyes, that (to paraphrase the idea of an illustrious modern writer) they reveal only the curtain which conceals them?

But might not one suppose as some have supposed, that the feeling which is observed in animated bodies, might belong to a being distinct from the matter of these bodies, to a substance of a different nature united to them? Does the light of reason allow us in good faith to admit such conjectures? We know in bodies only matter, and we observe the faculty of feeling only in bodies: on what foundation then can we erect an ideal being, disowned by all our knowledge?

However, we must admit, with the same frankness, that we are ignorant whether matter has in itself the faculty of feeling, or only the power of acquiring it by those modifications or forms to which matter is susceptible; for it is true that this faculty of feeling appears only in organic bodies.

This is then another new faculty which might exist only potentially in matter, like all the others which have been mentioned; and this was the hypothesis of the ancients, whose philosophy, full of insight and penetration, deserves to be raised above the ruins of the philosophy of the moderns. It is in vain that the latter disdain the sources too remote from them. Ancient philosophy will always hold its own among those who are worthy to judge it, because it forms (at least in relation to the subject of which I am treating) a system that is solid and well articulated like the body, whereas all these scattered members of modern philosophy form no system.

APPENDIX.

OUTLINES AND NOTES. BY GERTRUDE CARMAN BUSSEY.

LA METTRIE'S RELATION TO HIS PREDECESSORS AND TO HIS SUCCESSORS.

I. The Historical Relation of La Mettrie to René Descartes (1596–1650).

The most direct source of La Mettrie's work, if the physiological aspect of his system is set aside, is found in the philosophy of Descartes. In fact it sometimes seems as if La Mettrie's materialism grew out of his insistence on the contradictory character of the dualistic system of Descartes. He criticises Descartes's statement that the body and soul are absolutely independent, and takes great pains to show the dependence of the soul on the body. Yet though La Mettrie's system may be opposed to that of Descartes1 from one point of view, from another point of view it seems to be a direct consequence of it. La Mettrie himself recognizes this relationship and feels that his doctrine that man is a machine, is a natural inference from Descartes's teaching that animals are mere machines.2 Moreover La Mettrie carries on Descartes's conception of the body as a machine, and many of his detailed discussions of the machinery of the body seem to have been drawn from Descartes.

It should be noted that La Mettrie did justice to Descartes, and realized how much all philosophers owed to him. He insisted moreover that Descartes's errors were due to his failure to follow his own method.3 Yet La Mettrie's method was different from that of Descartes, for La Mettrie was an empiricist4 without rationalistic leaning. As regards doctrine: La Mettrie differed from Descartes in his opinion of matter. Since he disbelieved in any spiritual reality, he gave matter the attributes of motion and thought, while Descartes insisted that the one attribute of matter is extension.5 It was a natural consequence of La Mettrie's disbelief in spiritual substance that he could throw doubt on the existence of God.6 On the other hand the belief in God was one of the foundations of Descartes's system. La Mettrie tried to

show that Descartes's belief in a soul and in God was merely designed to hide his true thought from the priests, and to save himself from persecution.7

IIa. The Likeness of La Mettrie to the English Materialists, Thomas Hobbes (1588–1679) and John Toland (1670–1721).

The influence of Descartes upon La Mettrie cannot be questioned but it is more difficult to estimate the influence upon him of materialistic philosophers. Hobbes published "The Leviathan" in 1651 and "De Corpore" in 1655. Thus he wrote about a century before La Mettrie, and since the eighteenth century was one in which the influence of England upon France was very great, it is easy to suppose that La Mettrie had read Hobbes. If so, he must have gained many ideas from him. The extent of this influence is, however, unknown, for La Mettrie rarely if ever quotes from Hobbes, or attributes any of his doctrines to Hobbes.

In the first place, both Hobbes and La Mettrie are thoroughgoing materialists. They both believe that body is the only reality, and that anything spiritual is unimaginable.8 Furthermore their conceptions of matter are very similar. According to La Mettrie, matter contains the faculty of sensation and the power of motion as well as the quality of extension.9 This same conception of matter is held by Hobbes, for he specifically attributes extension and motion to matter, and then reduces sensation to a kind of internal motion.10 Thus sensation also may be an attribute of matter. Moreover Hobbes and La Mettrie are in agreement on many smaller points, and La Mettrie elaborates much that is suggested in Hobbes. They both believe that the passions are dependent on bodily conditions.11 They agree in the belief that all the differences in men are due to differences in the constitution and organization of their bodies.12 They both discuss the nature and importance of language.13

Hobbes differs from La Mettrie in holding that we can be sure that God exists as the cause of this world.14 However even though he thinks that it is possible to know that God exists, he does not believe that we can know his nature.

La Mettrie's system may be regarded as the application of a system like that

of Hobbes to the special problem of the relation of soul and body in man; for if there is nothing in the universe but matter and motion, it inevitably follows that man is merely a very complicated machine.

There is great similarity also between the doctrine of La Mettrie and that of Toland. It is interesting to note the points of resemblance and of difference. Toland's "Letters to Serena," which contain much of his philosophical teaching, were published in 1704. There is a possibility therefore that La Mettrie read them and gained some suggestions from them.

The point most emphasized in Toland's teaching 15 is that motion is an attribute of matter. He argues for this belief on the ground that matter must be essentially active in order to undergo change, 16 and that the conception of the inertness of matter is based on the conception of absolute rest, and that this absolute rest is nowhere to be found.17 Since motion is essential to matter, there is no need, Toland believes, to account for the beginning of motion. Those who have regarded matter as inert have had to find some efficient cause for motion, and to do this, they have held that all nature is animated. But this pretended animation is utterly useless, since matter is itself endowed with motion.18 The likeness to La Mettrie is evident. La Mettrie likewise opposes the doctrine of the animation of matter, and the belief in any external cause of motion.19 Yet he feels the need of postulating some beginning of motion,20 and although he uses the conception so freely, he does not agree with Toland that the nature of motion is known. He believes that it is impossible to know the nature of motion,21 while Toland believes that the nature of motion is selfevident.22

Another point of contrast between Toland and La Mettrie is in their doctrines of God. Toland believes that God, "a pure spirit or immaterial being," is necessary for his system,23 while La Mettrie questions God's existence and insists that immateriality and spirituality are fine words that no one understands.

It must be admitted, in truth, that La Mettrie and Toland have different interests and different points of view. Toland is concerned to discover the essential nature of matter, while La Mettrie's problem is to find the specific relation of body and mind. On this relation, he builds his whole system.

Locke's "Essay Concerning Human Understanding" was published in 1690, and La Mettrie, like most cultured Frenchmen of the Enlightenment, was influenced by his teaching. The main agreement between Locke and La Mettrie is in their doctrine that all ideas are derived from sensation. Both vigorously oppose the belief in innate ideas,24 teaching that even our most complex and our most abstract ideas are gained through sensation. But La Mettrie does not follow Locke in analyzing these ideas and in concluding that many sensible qualities of objects—such as colors, sounds, etc.—have no existence outside the mind.25 He rejects Locke's doctrine of spiritual substances,26 and opposes Locke's theistic teaching, laying stress, on the other hand, upon Locke's admission of the possibility that "thinking being may also be material."27

IIIa. The Likeness, probable but unacknowledged, to La Mettrie, of the French Sensationalists, Etienne Bonnot de Condillac (1715–1780) and Claude Adrien Helvetius (1715–1771).

Condillac's "Traité des sensations" was published about ten years after La Mettrie's "L'histoire naturelle de l'âme," and therefore it is probable that Condillac had read this work, and gained some ideas from it. Yet Condillac never mentions La Mettrie's name nor cites his doctrines. This omission may be accounted for by the fact that the works of La Mettrie had been so condemned that later philosophers wished to conceal the similarity of their doctrines to his. Whether the sensationalists were influenced by his teachings or not, there is such a profound likeness in their teachings, that La Mettrie may well be regarded as one of the first French sensationalists as well as one of the leading French materialists of the time.

Condillac and La Mettrie agree that experience is the source of all knowledge. As Lange suggests,28 La Mettrie's development of reason from the imagination may have suggested to Condillac the way to develop all the faculties from the soul. La Mettrie asserts that reason is but the sensitive soul contemplating its ideas, and that imagination plays all the rôles of the soul,

while Condillac elaborates the same idea, and shows in great detail how all the faculties of the soul are but modifications of sensation.29

Both La Mettrie and Condillac believe that there is no gulf between man and the lower animals; but this leads to a point of disagreement between the two philosophers, for Condillac absolutely denies that animals can be mere machines,30 and we must suppose that he would the more ardently oppose the teaching that man is merely a complicated machine! Condillac finally, unlike La Mettrie, believes in the existence of God. A final point of contrast also concerns the theology of the two writers. La Mettrie insists that we can not be sure that there is any purpose in the world, while Condillac affirms that we can discern intelligence and design throughout the universe.31

Like La Mettrie and Condillac, Helvetius teaches that all the faculties of the mind can be reduced to sensation.32 Unlike La Mettrie, he specifically distinguishes the mind from the soul, and describes the mind as a later developed product of the soul or faculty of sensation.33 This idea may have been suggested by La Mettrie's statement that reason is a modification of sensation. Helvetius, however, unlike La Mettrie, does not clearly decide that sensation is but a result of bodily conditions, and he admits that sensation may be a modification of a spiritual substance.34 Moreover, he claims that climate and food have no effect on the mind, and that the superiority of the understanding is not dependent on the strength of the body and its organs.35

La Mettrie and Helvetius resemble each other in ethical doctrine. Both make pleasure and pain the ruling motives of man's conduct. They claim that all the emotions are merely modifications of corporeal pleasure and pain, and that therefore the only principle of action in man is the desire for pleasure and the fear of pain.36

b. The Likeness to La Mettrie of the French Materialist, Baron Paul Heinrich Dietrich von Holbach (1723–1789).

As Condillac and Helvetius emphasize the sensationalism taught by La Mettrie, so Holbach's book is a reiteration and elaboration of the materialism set forth in La Mettrie's works. The teaching of Holbach is so like that of La Mettrie, that the similarity can hardly be a coincidence.

La Mettrie regards experience as the only teacher. Holbach dwells on this same idea, and insists that experience is our only source of knowledge in all matters.37 Holbach likewise teaches that man is a purely material being. He disbelieves in any spiritual reality whatsoever, and makes matter the only substance in the world. He lays stress, also, on one thought which is a natural consequence of La Mettrie's teaching. La Mettrie has limited the action of the will and has insisted that the will is dependent on bodily conditions. Holbach goes further and declares repeatedly that all freedom is a delusion, and that man is controlled in every action by rigid necessity.38 This teaching seems to be the natural outcome of the belief that man is a machine.

Holbach's atheistic theology is more extreme than his predecessor's, for La Mettrie admits that God may exist, while Holbach vigorously opposes the possibility. Moreover Holbach holds the opinion, barely suggested by La Mettrie, that an atheistic doctrine would ameliorate the condition of mankind.39 He insists that the idea of God has hindered the progress of reason and interfered with natural law. Holbach is indeed the only one of the philosophers here discussed, who frankly adopts a fatalistic and atheistic doctrine of the universe. In these respects, his teaching is the culmination of French materialism.

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"L'histoire naturelle de l'âme," chapters XI, VIII. †

2
"Man a Machine," p. 142. Cf. La Mettrie's commentary on Descartes's teaching in "Abrégé des systèmes philosophiques," Œuvres, Tome 2. †

3
"Abrégé des systèmes, Descartes," p. 6, Œuvres Philosophiques, Tome 2. †

4
"Man a Machine," page 89. Cf. "L'histoire naturelle de l'âme" (or "Traité de l'âme"), Œuvres, 1746, p. 229. †

5
Descartes, "Principles," Part II, Prop. 4. †

6
"Man a Machine," pp. 122–126. †

7
Ibid., p. 142. †

8
Hobbes, "Leviathan," Part III, Chap. 34; Part I, Chap. XII, Open Court Edition, p. 169. †

9
"L'histoire naturelle de l'âme," Chapters III, V, and VI. †
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10
"Leviathan," Part I, Chap. I. Cf. "Concerning Body," Part IV, Chap. XXV, 2. 1
"Man a Machine," pp. 90–91. ↑
"Leviathan," Part I, Chap. VI, Molesworth Ed., p. 40. Cf. "Man a Machine," p. 90.
Ibid., Part I, Chap. IV. Cf. "Man a Machine," p. 103. 1
Ibid., Part I, Chap. XII. 1
"Letters to Serena," V, p. 168. 1
Ibid., p. 196. ↑
17
Ibid., p. 203. ↑
Ibid., p. 199. ↑
"L'histoire naturelle de l'âme," Chap. V, p. 94. 1
"Man a Machine," p. 139. 1
"Man a Machine," p. 140. 1
"Letters to Serena," V, p. 227. 1
23
Ibid., V, p. 234. ↑
John Locke, "Essay Concerning Human Understanding," Book I, Book II, Chap. I. 1
Locke, "Essay," Book II, Chap. 8. 1
Ibid., Book II, Chap. 23. ↑
27
Ibid., Book IV, Chap. 10. For La Mettrie's summary of Locke, cf. his "Abrégé des systèmes,"
Œuvres, Tome 2. 1
28
F. A. Lange, "History of Materialism," Vol. II, Chap. II.
"Traité des sensations," Part I. 1
"Traité des animaux," Chap. I, p. 454. 1
"Traité des animaux," Chap. VI, p. 577 ff. 1
32
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"Treatise on Man," Sect. II, Chap. I, p. 96. ↑

33

*Ibid., Sect. II, Chap. II, p. 108. ↑

34

"Essays on the Mind," Essay II, Chap. I, p. 35. ↑

35

"Treatise on Man," Chap. XII, p. 161. ↑

36

*Ibid., Chap. IX, p. 146; Chap. VII, p. 129. ↑

37

"Système de la nature," Vol. I, Chap. I, p. 6. ↑

38

"Système de la nature," Vol. I, Chap. VI, p. 94. ↑
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Ibid., Vol. II, Chap. XVI, p. 451, and Chap. XXVI, p. 485. Cf. "Man a Machine," pp. 125–126.

OUTLINE OF LA METTRIE'S METAPHYSICAL DOCTRINE.

I.Insistence on the	PAGES1 16f.; 88f.; 72, 142	
Empirical		
Standpoint		
II.Arguments in Favor of		
Materialism:		
Materiansm:	The "Coul" is	
	a.The "Soul" is	
	Affected,	
	1.By Disease	18f.; 90f.
	2.By Sleep	19f.; 91f.
	3.By Drugs	20; 92
	4.By Food	21f.; 93ff.
	5.By Age and Sex	23f.; 95f.
	6.By Temperature and Climate	24f.; 96ff
	b. There is No Sharp	28f., 100ff.; 41ff.
	Distinction	113ff.; 75f., 142f.
	Between Men and	
	Animals	
	(Machines)	
	c. Bodily Movements	51ff., 129ff
	are Due to the	2,,
	"Motive Power" of	
	the Body	
III.Conception of	•	
Matter.		
	a.Matter is Extended	154f.
	b. Matter Has the	70, 140; 156ff.
	Power of Motion	70, 140, 1301.
	c.Matter Has the	159ff
	Faculty of Feeling	13711.
IV.Conception of		

Man:

	a.Man is a Machine	17, 89; 21, 93; 56, 128; 69, 140f.; 73, 143; 80, 148
	b. All Man's Faculties Reduce to Sense and Imagination	35ff., 107ff.
	c.Man is Like Animals in Being Capable of Education	38, 110
	d.Man is Ignorant of His Destiny	79, 147
/.Theological Doctrine:		
	a. The Existence of God is Unproved and Practically Unimportant	50, 122
	b. The Argument from Design is Ineffective Against the Hypothesis of Mechanical	51ff., 124ff.
	Causality C. Atheism Makes for Happiness	55, 126f.

The references are to pages of this book. $\ensuremath{\uparrow}$

NOTES.1

NOTE ON FREDERICK THE GREAT'S EULOGY.

This translation is made from the third volume, pp. 159 ff. of "Œuvres de Fréderic II., Roi de Prusse, Publiées du vivant de l'Auteur," Berlin, 1789.

La Mettrie was received at the court of Frederick the Great, when he had been driven from Holland on account of the heretical teaching of "L'Homme Machine," The "Eloge" was read by Darget, the secretary of the king, at a public meeting of the Academy of Berlin, to which, at the initiative of Frederick, La Mettrie had been admitted.

The careful reader will not fail to note that Frederick's arithmetic is at fault, and that La Mettrie died at the age of forty-one, not forty-three, years.

At a few points, perhaps, the *Eloge* demands elucidation. Coutances, like Caen, is a Norman town. St. Malo lies, just over the border, in Brittany. La Mettrie's military service was with the French in the Silesian wars against Maria Theresa. The battle of Dettingen was fought in Bavaria and was won by the Austrians through the aid given by George II of England to Maria Theresa. The battle of Fontenoy in the Netherlands was the only victory of the French in this war.

Other accounts of the life of La Mettrie are:

- J. Assézat, Introduction to "L'Homme Machine," Paris, 1865.
- F. A. Lange, "History of Materialism."

- Ph. Damiron, "Histoire de la philosophie du dix-huitième siècle," Paris, 1858.
- N. Quépat, "La philosophie matérialiste au XVIIIe siècle. Essai sur La Mettrie, sa vie, et ses œuvres." Paris, 1873.

NOTES ON MAN A MACHINE.

1. "Matter may well be endowed with the faculty of thought." Although La Mettrie attempts to "avoid this reef," by refraining from the use of these words, yet he asserts throughout his work that sensations, consciousness, and the soul itself are modifications of matter and motion.

The possibility of matter being endowed with the faculty of thought, is denied by Elie Luzac, the publisher of "L'homme machine," in his work "L'homme plus que machine." In this work he tries to disprove the conclusions of "L'homme machine." He says: "We have therefore proved by the idea of the inert state of matter, by that of motion, by that of relations, by that of activity, by that of extension, that matter can not be possessed of the faculty of thinking".... "To be brief, I say, that if, by a material substance, we understand that matter which falls under the cognizance of our senses, and which is endowed with the qualities we have mentioned, the soul can not be material: so that it must be immaterial, and, for the same reason, God could not have given the faculty of thinking to matter, since He can not perform contradictions."2

2. "How can we define a being whose nature is absolutely unknown to us?" La Mettrie uses this as an argument against the belief in a soul, and yet he later admits that the "nature of motion is as unknown to us as the nature of matter." It is difficult then to see why there is more reason to doubt the existence of spirit, than to doubt the existence of matter. Locke makes this point very well. "It is for want of reflection that we are apt to think that our senses show us nothing but material things. Every act of sensation, when duly considered, gives us an equal view of both parts of nature, the corporeal and spiritual."3... "If this notion of immaterial spirit may have, perhaps, some difficulties in it not easy to be explained, we have therefore no more reason to

deny or doubt the existence of such spirits, than we have to deny or doubt the existence of body because the notion of body is cumbered with some difficulties, very hard and perhaps impossible to be explained or understood by us."4

3. "Author of the 'Spectacle de la nature." Noel Antoine Pluche (1688–1761) was a Jansenist author. He was Director of the College of Laon, but was deprived of his position on account of his refusal to adhere to the bull "Unigenitus." Rollin then recommended him to Gasville, intendant of Normandy, who entrusted him with his son's education. He finally settled in Paris. His principal works are: "Spectacle de la nature," (Paris, 1739); "Mécanique des langues et l'art de les enseigner," (Paris, 1751); "Harmonie des Psaumes et de l'Evangile," (Paris, 1764); "Concorde de la géographie des différents ages," (Paris, 1765).5

La Mettrie describes Pluche in the "Essais sur l'esprit et les beaux esprits" thus: "Without wit, without taste, he is Rollin's pedant. A superficial man, he had need of the work of M. Réaumur, of whom he is only a stale and tiresome imitator in the flat little sayings scattered in his dialogues. It was with the works of Rollin as with the 'Spectacle de la Nature,' one made the fortune of the other: Gaçon praised Person, Person praised Gaçon, and the public praised them both."6

This quotation from La Mettrie occurs in Assézat's edition of La Mettrie's "L'homme machine," which was published as the second volume of the series "Singularités physiologiques" (1865). Assézat was a French publisher and writer. He was at one time Secretary of the Anthropological Society, and collaborated with other writers in the publication of "La Revue Nationale," "La Revue de Paris," and "La Pensée nouvelle." His notes to "L'Homme Machine" show great knowledge concerning physiological subjects. He intended to publish a complete edition of Diderot's works, but overwork on this undermined his health, so that he was unable to complete it.7

4. Torricelli was a physicist and mathematician who lived from 1608 to 1647. He was a disciple of Galileo, and acted as his amanuensis for three months before Galileo's death. He was then nominated as grand-ducal mathematician and professor of mathematics in the Florentine Academy. In 1643, he made his most famous discovery. He found that the height to which a liquid will rise in a closed tube, depends on the specific gravity of the liquid, and concludes from this that the column of liquid is sustained by atmospheric pressure. This discovery did away with the obscure idea of a *fuga vacui*, and

laid bare the principle on which mercurial barometers are constructed. For a long time the mercurial thermometer was called the "Torricellian tube," and the vacuum which the barometer includes is still known as a "Torricellian vacuum."8

- 5. "Only the physicians have a right to speak on this subject." Luzac says: "Tis true that if the materiality of the soul was proved, the knowledge of her would be an object of natural philosophy, and we might with some appearance of reason reject all arguments to the contrary which are not drawn from that science. But if the soul is not material, the investigation of its nature does not belong to natural philosophy, but to those who search into the nature of its faculties, and are called metaphysicians."9
- 6. "Man is ... a machine." This is the first clear statement of this theory, which as the title of the work indicates, is the central doctrine of this work. Descartes had strongly denied the possibility of conceiving man as a machine. "We may easily conceive a machine to be so constructed that it emits vocables, and even that it emits some correspondent to the action upon it of external objects which cause a change in its organs,... but not that it should emit them variously so as appositely to reply to what is said in its presence, as men of the lowest grade of intellect can do."10
- 7. "Let us then take in our hands the staff of experience." La Mettrie repeatedly emphasizes the belief that knowledge must come from experience. Moreover he confines this experience to sense experience, and concludes "L'histoire naturelle de l'âme" with these words: "No senses, no ideas. The fewer senses there are: the fewer ideas. No sensations experienced, no ideas. These principles are the necessary consequence of all the observations and experiences that constitute the unassailable foundation of this work."

This doctrine is opposed to the teaching of Descartes, who insists that "neither our imagination nor our senses can give us assurance of anything unless our understanding intervene."11 Moreover Descartes believes that the senses are fallacious, and that the ideal method for philosophy is a method corresponding to that of mathematics.12 Condillac and Holbach agree with La Mettrie's opinion. Thus, Condillac teaches that man is nothing more than what he has become by the use of his senses.13 And Holbach says: "As soon as we take leave of experience, we fall into the chasm where our imagination leads us astray."14

8. "Galen (Galenus) Claudius, 130 to circa 210 A. D. An eminent Greek

physician and philosopher. Born at Pergamus, Mysia, he studied both the Platonic and Peripatetic systems of philosophy. Satyrus instructed him in anatomy. He traveled extensively while young to perfect his education. About 165 A. D. he moved to Rome, and became very celebrated as a surgeon and practising physician, attending the family of Marcus Aurelius. He returned to Pergamus, but probably visited Rome three or four times afterwards. He wrote in philosophy, logic, and medicine. Many, probably most, of his works are lost. He was the one medical authority for thirteen centuries, and his services to logic and to philosophy were also great."15

- 9. The author of "L'histoire de l'âme" is La Mettrie himself.
- 10. Hippocrates is often termed the "father of medicine." He was born in Cos in 460 B. C. He studied medicine under his father, Heraclides, and Herodicus of Selymbria; and philosophy under Gorgias and Democritus. He was the first to separate medicine from religion and from philosophy. He insisted that diseases must be treated by the physician, as if they were governed by purely natural laws. The Greeks had such respect for dead bodies that Hippocrates could not have dissected a human body, and consequently his knowledge of its structure was limited, but he seems to have been an acute and skilful observer of conditions in the living body. He wrote several works on medicine, and in one of them showed the first principles on which the public health must be based. The details of his life are hidden by tradition, but it is certain that he was regarded with great respect and veneration by the Greeks. 16
- 11. "The different combinations of these humors...." Compare this with Descartes's statement that the difference in men comes from the difference in the construction and position of the brain, which causes a difference in the action of the animal spirits.17
- 12. "This drug intoxicates, like wine, coffee, etc., each in its own measure, and according to the dose." Descartes also speaks of the effect of wine. "The vapors of wine, entering the blood quickly, go from the heart to the brain, where they are converted into spirits, which being stronger and more abundant than usual are capable of moving the body in several strange fashions."18
- 13. The quotation from Pope is from the "Moral Essays," published 1731 to 1735, Epistle I, 1, 69.

- 14. Jan Baptista Van Helmont (1578–1644) was a Flemish physician and chemist. He is noted for having demonstrated the necessity of the balance in chemistry, and for having been among the first to use the word "gas." His works were published as "Ortus Medicinae," 1648.19
- 15. The author of "Lettres sur la physiognomie" was Jacques Pernety or Pernetti. He was born at Chazelle-sur-Lyon, was for some years canon at Lyons, and died there in 1777.20
- 16. Boerhaave. See Note 78.
- 17. Pierre Louis Moreau de Maupertuis (1698–1759) was a French mathematician, astronomer and philosopher. He supported the Newtonian theory against the Cartesians. In 1740 he became president of the Academy of Berlin. He was the head of the expedition which was sent by Louis XV to measure a degree of longitude in Lapland. Voltaire satirized Maupertuis in the "Diatribe du Docteur Akakia."21
- 18. Luzac sums up the preceding facts by saying: "Here are a great many facts, but what is it they prove? only that the faculties of the soul arise, grow, and acquire strength in proportion as the body does; so that these same faculties are weakened in the same proportion as the body is.... But from all these circumstances it does not follow that the faculty of thinking is an attribute of matter, and that all depends on the manner in which our machine is made, that the faculties of the soul arise from a principle of animal life, from an innate heat or force, from an irritability of the finest parts of the body, from a subtil ethereal matter diffused through it, or in a word, from all these things taken together."22
- 19. "The diverse states of the soul are therefore always correlative with those of the body." This view is in diametrical opposition to the teaching of Descartes, who says: "The soul is of a nature wholly independent of the body." 23 Yet Descartes also states that there is an intimate connection between the two. "The Reasonable Soul ... could by no means be educed from the power of matter ... it must be expressly created; and it is not sufficient that it be lodged in the human body, exactly like a pilot in a ship, unless perhaps to move its members, but ... it is necessary for it to be joined and united more closely to the body, in order to have sensations and appetites similar to ours, and thus constitute a real man." 23

Holbach later emphasizes this close connection between body and soul, which

is so insisted upon by La Mettrie. "If freed from our prejudices we wish to see our soul, or the moving principle which acts in us, we shall remain convinced that it is part of our body, that it can not be distinguished from the body except by an abstraction, that it is but the body itself considered relatively to some of the functions or faculties to which its nature and particular organization make it susceptible. We shall see that this soul is forced to undergo the same changes as the body, that it grows and develops with the body.... Finally we can not help recognizing that at some periods it shows evident signs of weakness, sickness, and death."24

- 20. "Peyronie (François Gigot de la), a French surgeon, born in Montpellier, the fifteenth of January, 1678, died the twenty-fifth of April, 1747. He was surgeon of the hospital of Saint-Eloi de Montpellier and instructor of anatomy to the Faculty; then, in 1704, served in the army. In 1717 he became reversioner of the position of first surgeon to Louis XV; in 1731, steward of the Queen's palace; in 1735, a doctor of the King; in 1736, first surgeon of the King, and chief of the surgeons of the kingdom. The greatest merit of La Peyronie is for having founded the Academy of Surgery in Paris, and for having gained special protection for surgery and surgeons in France. He wrote little."25
- 21. "Willis, Thomas (1621–1675), English physician, was born at Great Bedwin, Wiltshire, on 27th January, 1621. He studied at Christ Church, Oxford; and when that city was garrisoned for the king he bore arms for the Royalists. He took the degree of bachelor of medicine in 1646, and after the surrender of the garrison applied himself to the practice of his profession. In 1660, shortly after the Restoration, he became Sedleian professor of natural philosophy in place of Dr. Joshua Cross, who was ejected, and the same year he took the degree of doctor of physic.... He was one of the first members of the Royal Society, and was elected an honorary fellow of the Royal College of Physicians in 1664. In 1666, ... he removed to Westminster, on the invitation of Dr. Sheldon, Archbishop of Canterbury.... He died at St. Martin's on 11th November, 1675, and was buried in Westminster Abbey."26
- 22. "Fontenelle, Bernard le Bovier de. Born at Rouen, France, February 11, 1657; died at Paris, January 9, 1757. A French advocate, philosopher, poet, and miscellaneous writer. He was the nephew (through his mother) of Corneille, and was 'one of the last of the Précieux, or rather the inventor of a new combination of literature and gallantry which at first exposed him to not a little satire' (Saintsbury). He wrote 'Poésies pastorales' (1688), 'Dialogues

- des morts' (1683), 'Entretiens sur la pluralité des mondes' (1686), 'Histoire des oracles' (1687), 'Eloges des académiciens' (delivered 1690–1740)."27
- 23. "In a word, would it be absolutely impossible to teach the ape a language? I do not think so." Compare with this Haeckel's statement of the relation between man's speech and that of apes. "It is of especial interest that the speech of apes seems on physiological comparison to be a stage in the formation of articulate human speech. Among living apes there is an Indian species which is musical; the hylobates syndactylus sings a full octave in perfectly pure harmonious half-tones. No impartial philologist can hesitate any longer to admit that our elaborate rational language has been slowly and gradually developed out of the imperfect speech of our Pliocene simian ancestors."28
- 24. Johann Conrad Amman was born at Schaffhausen, in Switzerland, in 1669. After his graduation at Basle, he practised medicine at Amsterdam. He devoted most of his attention to the instruction of deaf mutes. He taught them by attracting their attention to the motion of his lips, tongue, and larynx, while he was speaking, and by persuading them to imitate these motions. In this way, they finally learned to articulate syllables and words, and to talk. In his works "Surdus Loquens," and "Dissertatio de Loquela," he explained the mechanism of speech, and made public his method of instruction. From all accounts it seems that his success with the deaf mutes was remarkable. He died about 1730.29
- 25. "... the great analogy between ape and man...." Compare Haeckel: "Thus comparative anatomy proves to the satisfaction of every unprejudiced and critical student the significant fact that the body of man and that of the anthropoid ape are not only peculiarly similar, but they are practically one and the same in every important respect." 30
- 26. Sir William Temple was born in London in 1628. He attended the Puritan College of Emmanuel, Cambridge, but left without taking his degree. After an extensive tour on the continent, he settled in Ireland in 1655. His political career began with the accession of Charles II in 1660. He is particularly noted for concluding "The Triple Alliance" between England, the United Netherlands, and Sweden, and for his part in bringing about the marriage of William and Mary, which completed the alliance of England and the Netherlands. Temple was not as successful in political work at home as abroad, for he was too honest to care to be concerned in the intrigues in English affairs, at that time. He retired from politics and died at Moor Park in

Temple wrote several works on political subjects. His "Memoirs" were begun in 1682; the first part was destroyed before it was published, the second part was published without his consent, and the third part was published by Swift after Temple's death. His fame rests more on his diplomatic work than on his writings.31

- 27. "Trembley (Abraham) a Swiss naturalist, born in Geneva, the third of September, 1700, died in Geneva, the twelfth of May, 1784. He was educated in his native city, and in the Hague, where he became tutor of the son of an English resident, and later the tutor of the young duke of Richmond, with whom he traveled in Germany and Italy. In 1760, he obtained the position of librarian at Geneva, and gained a seat in the council of the 'Two Hundred.' His admirable works on the fresh-water snake procured for him his election as member of the Royal Society of London, and as correspondent of the Academy of Sciences in Paris. From 1775 to 1782 he published several works on natural religion, and articles on natural history in the 'Philosophical Transactions,' 1742–57. His most important work is 'Mémoires pour servir à l'histoire d'un genre de polype d'eau douce' (Leyden, 1744; Paris, 2 volumes)."32
- 28. "What was man before the invention of words and the knowledge of language? An animal." Compare this with the statement of Hobbes: "The most noble and profitable invention of all others was that of Speech, consisting of names or appellations, and their connexion, ... without which there had been amongst men neither commonwealth, nor society, nor contract, nor peace, no more than amongst lions, bears, and wolves."33
- 29. Fontenelle. See note 22.
- 30. "All the faculties of the soul can be correctly reduced to pure imagination." Compare with this La Mettrie's statement in "L'histoire naturelle de l'âme": "The more one studies all the intellectual faculties, the more convinced one remains, that they are all included in the faculty of sensation, upon which they all depend so essentially that without it the soul could never perform any of its functions." 34 This resembles Condillac's doctrine of sensation: "Judgment, reflexion, desires, passions, etc., are nothing but sensation itself which is transformed in diverse ways." 35 Helvetius also says: "All the operations of the mind are reducible to sensation." 36

- 31. "See to what one is brought by the abuse of language, and by the use of those fine words (spirituality, immateriality, etc.)." Compare Hobbes, "Though men may put together words of contradictory signification, as spirit and incorporeal; yet they can never have the imagination of anything answering to them."37
- 32. "Man's preëminent advantage is his organism." Luzac says: "This no more proves that organization is the chief merit of man, than that the form of a musical instrument constitutes the chief merit of the musician. In proportion to the goodness of the instrument, the musician charms by his art, and the case is the same with the soul. In proportion to the soundness of the body, the soul is in better condition to exert her faculties."38
- 33. "Such is, I think, the generation of intelligence." Luzac argues against this statement thus: "But if thought and all the faculties of the soul depended only on the organization as some pretend, how could the imagination draw a long chain of consequences from the objects it has embraced?"39
- 34. Pyrrhonism is "the doctrine of Pyrrho of Elis which has been transmitted chiefly by his disciple Timon. More generally, radical Scepticism in general."40
- 35. Pierre Bayle was born at Carlat in 1647. Although the child of Protestant parents, he was converted by the Jesuits. After his reconversion to Protestantism, he was driven out of France, and took refuge first in Geneva, and then in Holland. In 1675 he became professor of philosophy at the Protestant College of Sedan, and in 1681 professor of philosophy and history at Rotterdam. In 1693 he was forced to resign from his position on account of his religious views.

Bayle was one of the leading French sceptics of the time. He was a Cartesian, but questioned both the certainty of one's own existence, and the knowledge derived from it. He declared that religion is contrary to the human reason, but that this fact does not necessarily destroy faith. He distinguished religion not only from science, but also from morality, and vigorously opposed those who considered a certain religion necessary for morality. He did not openly attack Christianity, yet all that he wrote awakened doubt, and his work exerted an extensive influence for scepticism.

His principal work is the "Dictionnaire historique et critique," published 1695–1697, and containing a vast amount of knowledge, expressed in a

piquant and popular style. This fact made the book widely read both by scholars and by superficial readers.

- 36. Arnobius the Elder was born at Sicca Venerea in Numidia, in the latter part of the third century A. D. He was at first an opponent of Christianity, but was afterwards converted, and wrote "Adversus Gentes" as an apology for Christianity. In this work, he tries to answer the complaints made against Christians on the ground that the disasters of the time were due to their impiety; vindicates the divinity of Christ; and discusses the nature of the human soul. He concludes that the soul is not immortal, for he believes that the belief in the immortality of the soul would have a deteriorating influence on morality. For translation of his work compare Vol. XIX of the "Ante-Nicene Christian Library."41
- 37. "There exists no soul or sensitive substance without remorse." Condillac had said: "There is something in animals besides motion. They are not pure machines: they feel."42 La Mettrie also attributed remorse to animals, but believed that they are none the less machines. Luzac said in comment: "What renders these systems completely ridiculous, is, that the persons who pronounce men machines, give them properties which belie their assertion. If beings are but machines, why do they grant a natural law, an internal sense, a kind of dread? These are ideas which can not be excited by objects which operate on our senses."43
- 38. "Nature has created us solely to be happy." This is a statement of the doctrine, which La Mettrie develops in his principal ethical work "Discours sur le Bonheur." He teaches that happiness rests upon bodily pleasure and pain. In "L'histoire naturelle de l'âme," La Mettrie states that all the passions can be developed from two fundamental passions, of which they are but modifications, love and hatred, or desire and aversion.44 Like La Mettrie. Helvetius makes corporeal pleasure and pain the ruling motives for man's conduct. Thus he writes: "Pleasure and pain are and always will be the only principles of action in man."45... "Remorse is nothing more than a foresight of bodily pain to which some crime has exposed us."46 He definitely makes happiness the end of human action. "The end of man is self-preservation and the attainment of a happy existence.... Man, to find happiness, should save up his pleasures, and refuse all those which might change into pains.... The passions always have happiness as an object: they are legitimate and natural, and can not be called good or bad except on account of their influence on human beings. To lead men to virtue, we must show them the advantages of

virtuous actions."47 Holbach, finally, goes further than La Mettrie or Helvetius, and makes purely mechanical impulses the motives of man's action. "The passions are ways of being or modifications of the internal organs, attracted or repulsed by objects, and are consequently subject in their own way to the physical laws of attraction and repulsion."48

- 39. "Ixions of Christianity." Ixion, for his treachery, stricken with madness, was cast into Erebus, where he was continually scourged while bound to a fiery wheel, and forced to cry: "Benefactors should be honored."
- 40. "Who can be sure that the reason for man's existence is not simply the fact that he exists?" Luzac opposes this by saying: "If the reason of man's existence was in man himself, this existence would be a necessary consequence of his own nature; so that his own nature would contain the cause or reason of his existence. Now since his own nature would imply the cause of his existence, it would also imply his existence itself, so that man could no more be considered as non-existent than a circle can be considered without radii or a picture without features or proportions.... If the existence of man was in man himself, he would then be an invariable being."49
- 41. "Fénelon (François de Salignac de la Mothe-Fénelon), born at Château de Fénelon, Dordogne, France, August 6, 1651, died at Cambrai, France, January 7, 1715. A celebrated French prelate, orator, and author. He became preceptor of the sons of the dauphin in 1689, and was appointed archbishop of Cambrai in 1695. His works include 'Les aventures de Télémaque' (1699), 'Dialogues des morts' (1712), 'Traité de l'éducation des filles' (1688), 'Explication des maximes des saints' (1697), etc. His collected works were edited by Leclère (38 vols., 1827–1830)."50
- 42. "Nieuwentyt (Bernard), a Dutch mathematician, born in West-Graftdijk the tenth of August 1654, died at Purmerend the thirtieth of May, 1718. An unrelenting Cartesian, he combated the infinitesimal calculus, and wrote a polemic against Leibnitz, concerning this subject. He wrote a theological dissertation translated into French under the title "L'existence de Dieu démontrée par les merveilles de la nature" (Paris, 1725)."51
- 43. "Abadie, James (Jacques), born at Nay, Basse-Pyrénées, probably in 1654; died at London, September 25, 1725. A noted French Protestant theologian. He went to Berlin about 1680 as minister of the French church there, and thence to England and Ireland; was for a time minister of the French church in the Savoy; and settled in Ireland as dean of Killaloe in 1699.

His chief work is the 'Traité de la vérité de la religion chrétienne' (1684), with its continuation 'Traité de la divinité de nôtre Seigneur Jesus-Christ' (1689)."52

- 44. "Derham (William), English theologian and scholar, born in Stoughton, near Worcester, in 1657, died at Upminster in 1735. Pastor of Upminster in the county of Essex, he could peacefully devote himself to his taste for mechanics and natural history. Besides making studies of watch-making, and of fish, birds, and insects, published in part in the *Transactions of the Royal Society*, he wrote several works on religious philosophy. The most important, which was popular for a long time and was translated into French (1726), has as title 'Physico-Theology, or the Demonstration of the Existence and the Attributes of God, by the Works of His Creation' (1713). He wrote as complement, in 1714, his 'Astro-Theology, or the Demonstration of the Existence and Attributes of God by the Observation of the Heavens." 53
- 45. Rais, or Cardinal de Retz (1614–1679), was a French politician and author. From his childhood he was intended for the church. He took an active part in the movement against Cardinal Mazarin, and later became cardinal, but lost his popularity, and was imprisoned at Vincennes. After escaping from there he returned to France and settled in Lorraine, where he wrote his 'Mémoires,' which tell of the court life of his time.54
- 46. Marcello Malpighi (1628–1694) was a renowned Italian anatomist and physiologist. He held the position of lecturer on medicine at Bologna in 1656, a few months later became professor at Pisa, was made professor at Bologna in 1660, went from there to Messina, though he later returned to Bologna. In 1691 he became physician to Pope Innocent XII. Malpighi is often known as the founder of microscopic anatomy. He was the first to see the marvelous spectacle of the circulation of the blood on the surface of a frog's lung. He discovered the vesicular structure of the human lung, the structure of the secreting glands, and the mucous character of the lower stratum of the epidermis. He was the first to undertake the finer anatomy of the brain, and he accurately described the distribution of grey matter, and of the fibre tracts in the cord. His works are: "De pulmonibus" (Bologna, 1661), "Epistolae anatomicae narc. Malpighi et Car. Fracassati" (Amsterdam, 1662), "De Viscerum Structura" (London, 1669), "Anatome Plantarum" (London, 1672), "De Structura Glandularum conglobatarum" (London, 1689).55
- 47. Deism is a system of thought which arose in the latter part of the seventeenth century. Its most important representatives in England were

Toland, Collins, Chubb, Shaftsbury, and Tindal. They insisted on freedom of thought and speech, and claimed that reason is superior to any authority. They denied the necessity of any supernatural revelation, and were consequently vigorously opposed by the church. Partly because of this opposition by the church, many of them argued against Christianity, and tried to show that an observance of moral laws is the only religion necessary for man. They taught that happiness is man's chief end, and that, since man is a social being, his happiness can best be gained by mutual helpfulness. Although they declared that nature is the work of a perfect being, they had a mechanical conception of the relation of God to the world, and did not, like later theists, find evidence of God's presence in all the works of nature.56

- 48. "Vanini, Lucilio, self-styled Julius Cæsar. Born at Taurisano, kingdom of Naples, about 1585; burned at the stake at Toulouse, France, February 19, 1619. An Italian free thinker, condemned to death as an atheist and magician. He studied at Rome and Padua, became a priest, traveled in Germany and the Netherlands, and began teaching at Lyons, but was obliged to flee to England, where he was arrested. After his release he returned to Lyons, and about 1617 settled at Toulouse. Here he was arrested for his opinions, condemned, and on the same day executed. His chief works are: 'Amphitheatrum aeternae Providentiae' (1615), 'De admirandis naturae reginae deaeque mortalium arcanis' (1616)."57
- 49. Desbarreaux (Jacques Vallée). A French writer, born at Paris in 1602, who died at Chalon-sur-Saône the ninth of May, 1673. He wrote a celebrated sonnet on penitence, but was rather an unbeliever and sceptic than a penitent. Guy Patin, hearing of his death, said: "He infected poor young people by his licence. His conversation was very dangerous and destructive to the public."58
- 50. Boindin (Nicolas), French scholar and author, born the twenty-ninth of May 1676 at Paris, where he died the thirtieth of November 1751. He was in the army for a while, but retired on account of ill health. He then gave himself up to literature, and wrote several plays. In 1706 he was elected Royal censor and associate of the Academy of Inscriptions. His liberty, or, as it was then called, license of mind, shut the doors of the French Academy to him, and would have caused his expulsion from the Academy of Inscriptions if he had not been so old. He died without retracting his opinions.59
- 51. Denis Diderot (1713–1784) was one of the leaders of the intellectual movement of the eighteenth century. He was at first influenced by Shaftsbury, and was enthusiastic in his support of natural religion. In his "Pensées"

philosophiques" (1746) he tries to show that the discoveries of natural science are the strongest proofs for the existence of God. The wonders of animal life are enough to destroy atheism for ever. Yet, while he opposes atheism, he also opposes vigorously the intolerance and bigotry of the church. He claims that many of the attributes ascribed to God are contrary to the very idea of a just and loving God.

Later, Diderot was influenced by La Mettrie and by Holbach, and became an advocate of materialism which he set forth in "Le rêve d'Alembert" and in the passages contributed to the "Système de la nature." Diderot was the editor of the "Encyclopédie."60

- 52. Trembley. See note 27.
- 53. "Nothing which happens, could have failed to happen." An enunciation of the doctrine so insisted upon by Holbach. "The whole universe ... shows us only an immense and uninterrupted chain of cause and effect."61... "Necessity which regulates all the movements of the physical world, controls also those of the moral world."62
- 54. "All these evidences of a creator, repeated thousands ... of times ... are self-evident only to the anti-Pyrrhonians." La Mettrie holds an opinion contrary not only to that of Descartes and Locke, but also to that of Toland, Hobbes, and Condillac. Descartes, for instance, says: "Thus I very clearly see that the certitude and truth of all science depends on the knowledge alone of the true God."63 Hobbes asserts: "For he that from any effect he seeth come to pass should reason to the next and immediate cause thereof, and from thence to the cause of that cause, ... shall at last come to this, that there must be, as even the heathen philosophers confessed, one first mover, that is a first and an eternal cause of all things, which is that which men mean by the name of God."64 Toland's words are: "All the jumbling of atoms, all the Chances you can suppose for it, could not bring the Parts of the Universe into their present Order, nor continue them in the same, nor cause the Organization of a Flower or a Fly.... The Infinity of Matter ... excludes ... an extended corporeal God, but not a pure Spirit or immaterial Being."65 Condillac writes: "A first cause, independent, unique, infinite, eternal, omnipotent, immutable, intelligent, free, and whose providence extends over all things: that is the most perfect notion of God that we can form in this life."66 Locke declares: "From what has been said it is plain to me we have a more certain knowledge of the existence of a God than of anything our senses have not immediately discovered to us. Nay I presume I may say, that we more certainly know that there is a God, than that

there is anything else without us."67

- 55. "Lucretius (Titus Lucretius Carus). Born at Rome, probably about 96 B.C., died October 15, 55 B.C. A celebrated Roman philosophical poet. He was the author of 'De rerum natura,' a didactic and philosophical poem in six books, treating of physics, of psychology, and (briefly) of ethics from the Epicurean point of view. He committed suicide probably in a fit of insanity. According to a popular but doubtless erroneous tradition, his madness was due to a love-philter administered to him by his wife."68
- 56. "Lamy (Bernard) was born in Mans in the year 1640. He studied first in the college of this city. He later went to Paris, and at Saumar studied philosophy under Charles de la Fontenelle, and theology under André Martin and Jean Leporc. He was at length called to teach philosophy in the city of Angers. He wrote a great many books on theological subjects. His philosophical works are: 'L'art de parler' (1675), 'Traité de méchanique, de l'équilibre, des solides et des liqueurs' (1679), 'Traité de la grandeur en général' (1680), 'Entretiens sur les sciences' (1684), 'Eléments de géométrie,' (1685)."69
- 57. "The eye sees only because it is formed and placed as it is." La Mettrie doubts whether there is any purpose in the world. Condillac, on the other hand, teaches that purpose and intelligence are shown forth in the universe. "Can we see the order of the parts of the universe, the subordination among them, and notice how so many different things compose such a permanent whole, and remain convinced that the cause of the universe is a principle without any knowledge of its effects, which without purpose, without intelligence, relates each being to particular ends, subordinated to a general end?"70
- 58. "Non nostrum inter vos tantas componere lites." Vergil, Eclogue III, line 108.
- 59. "The universe will never be happy unless it is atheistic." Although La Mettrie calls this a "strange opinion" it is clear that he secretly sympathizes with it. Holbach affirms this doctrine very emphatically. "Experience teaches us that sacred opinions were the real source of the evils of human beings. Ignorance of natural causes created gods for them. Imposture made these gods terrible. This idea hindered the progress of reason."71 "An atheist ... is a man who destroys chimeras harmful to the human race, in order to lead men back to nature, to experience, and to reason, which has no need of recourse to ideal

powers, to explain the operations of nature."72

- 60. "The soul is therefore but an empty word." Contrast this with Descartes's statement: "And certainly the idea I have of the human mind ... is incomparably more distinct than the idea of any corporeal object."73 Compare this doctrine, also, with Holbach's assertion: "Those who have distinguished the soul from the body seem to have only distinguished their brains from themselves. Truly the brain is the common center, where all the nerves spread in all parts of the human body, terminate and join together.... The more experience we have, the more we are convinced that the word 'spirit' has no meaning even to those who have invented it, and can be of no use either in the physical or in the moral world."74
- 61. William Cowper (1666–1709) was an English anatomist. He was drawn into a controversy with Bidloo, the Dutch physician, by publishing under his own name Bidloo's work on the anatomy of human bodies. His principal works are: "Myotamia reformata" (London, 1694) and "Glandularum descriptio" (1702).75
- 62. William Harvey (1578–1657), an English physician and physiologist, is renowned for his discovery of the circulation of the blood. He was educated at Canterbury and Cambridge, and took his doctor's degree at Cambridge in 1602. During his life he held the position of Lumleian lecturer at the College of Physicians, and of physician extraordinary to James I. His principal works are: "Exercitatio de motu cordis et sanguinis" (1628), and "Exercitationes de generatione animalium" (1651).76
- 63. Francis Bacon (1551–1626) was one of the first to revolt against scholasticism and to introduce a new method into science and philosophy. He claimed that to know reality, and consequently to gain new power over reality, man must stop studying conceptions, and study matter itself. Yet he did not himself know how to gain a more accurate knowledge of nature, so that he could not put into practice the method which he himself advocated. His works are full of scholastic conceptions, though many of the implications of his system are materialistic. Lange claims,77 indeed, that if Bacon had been more consistent and daring, he would have reached strictly materialistic conclusions. The account of the motion of the heart of the dead convict is found in "Sylva Sylvarum."78 This book, published in 1627, a year after Bacon's death, contains the account of Bacon's experiments, and of his theories in matters of physiology, physics, chemistry, medicine, and psychology.

64. Robert Boyle, one of the greatest natural philosophers of his age, studied at Eton for three years, and then became the private pupil of the rector of Stalbridge. He traveled through France, Switzerland, and Italy, and while at Florence, studied the work of Galileo. He decided to devote his life to scientific work, and in 1645 became a member of a society of scientific men, which later grew into the Royal Society of London. His principal work was the improvement of the air-pump, and by that the discovery of the laws governing the pressure and volume of gases.

Boyle was also deeply interested in theology. He gave liberally for the work of spreading Christianity in India and America, and by his will endowed the "Boyle Lectures" to demonstrate the Christian religion against atheists, theists, pagans, Jews, and Mohammedans.79

- 65. Nicolas Sténon was born at Copenhagen, 1631, and died at Schwerin in 1687. He studied at Leyden and Paris, and then settled in Florence, where he became the physician of the grand duke. In 1672 he became professor of anatomy at Florence, but three years later he gave up this position and entered the church. In 1677 he was made Bishop of Heliopolis and went to Hanover, then to Munster, and finally to Schwerin. His principal work is the "Discours sur l'anatomie du cerveau" (Paris, 1669).80
- 66. La Mettrie's account of involuntary movements is much like that of Descartes. Descartes says: "If any one quickly passes his hand before our eyes as if to strike us, we shut our eyes, because the machinery of our body is so composed that the movement of this hand towards our eyes excites another movement in the brain, which controls the animal spirits in the muscles that close the eyelids."81
- 67. "The brain has its muscles for thinking, as the legs have muscles for walking." Neither Condillac nor Helvetius go so far. Helvetius explicitly states that it is an open question whether sensation is due to a material or to a spiritual substance.82
- 68. Giovanni Alfonso Borelli (1608–1670) was the head of the so-called iatro-mathematical sect. He tried to apply mathematics to medicine in the same way in which it had been applied to the physical sciences. He was wise enough to restrict the application of his system to the motion of the muscles, but his followers tried to extend its application and were led into many absurd conjectures. Borelli was at first professor of mathematics at Pisa, and later professor of medicine at Florence. He was connected with the revolt of

Messina and was obliged to leave Florence. He retired to Rome, where he was under the protection of Christina, Queen of Sweden, and remained there until his death in 1679.83

- 69. "For one order that the will gives, it bows a hundred times to the yoke." Descartes, on the other hand, teaches that the soul has direct control over its voluntary actions and thoughts, and indirect control over its passions.84 La Mettrie goes further than to limit the extent of the will, and questions whether it is ever free: "The sensations which affect us decide the soul either to will or not to will, to love or to hate these sensations according to the pleasure or the pain which they cause in us. This state of the soul thus determined by its sensations is called the will."85 Holbach insists on this point and contends that all freedom is a delusion: "[Man's] birth depends on causes entirely outside of his power; it is without his permission that he enters this system where he has a place; and without his consent that, from the moment of his birth to the day of his death, he is continually modified by causes that influence his machine in spite of his will, modify his being, and alter his conduct. Is not the least reflexion enough to prove that the solids and fluids of which the body is composed, and that the hidden mechanism that he considers independent of external causes, are perpetually under the influence of these causes, and could not act without them? Does he not see that his temperament does not depend on himself, that his passions are the necessary consequences of his temperament, that his will and his actions are determined by these same passions, and by ideas that he has not given to himself?... In a word, everything should convince man that during every moment of his life, he is but a passive instrument in the hands of necessity."86
- 70. The theory of animal spirits, held by Galen and elaborated by Descartes, is that the nerves are hollow tubes containing a volatile liquid, the animal spirits. The animal spirits were supposed to circulate from the periphery to the brain and back again, and to perform by their action all the functions of the nerves.
- 71. Berkeley uses the fact that the color of objects varies, as one argument for his idealistic conclusion.87
- 72. It is hard to tell what Pythagoras himself taught, but it is certain that he taught the kinship of animals and men, and upon this kinship his rule for the abstinence from flesh was probably based. Among the writings of the later Pythagoreans we find strange rules for diet which are plainly genuine taboos. For example they are commanded "to abstain from beans, not to break bread,

not to eat from a whole loaf, not to eat the heart, etc."88

- 73. Plato forbade the use of wine in his ideal republic.89
- 74. "Nature's first care, when the chyle enters the blood, is to excite in it a kind of fever." Thus, warmth is the first necessity for the body. Compare with this, Descartes's statement: "There is a continual warmth in our heart, … this fire is the bodily principle of all the movements of our members."90 This is one of the many instances in which La Mettrie's account of the mechanism of the body is similar to that of Descartes.
- 75. "Stahl (George Ernst), born at Ansbach, Bavaria, October 21, 1660; died at Berlin, May 14, 1734. A noted German chemist, physician of the King of Prussia from 1716. His works include: 'Theoria medica vera' (1707), 'Experimenta et observationes chemicae' (1731), etc."91
- 76. Philip Hecquet (1661–1737) was a celebrated French physician. He studied at Rheims, and in 1688 became the physician of the nuns of Port Royal des Champs. He returned to Paris in 1693 and took his doctor's degree in 1697. He was twice dean of the faculty of Paris. In 1727 he became the physician of the religious Carmelites of the suburb of Saint Jacques, and remained their physician for thirty-two years.92
- 77. The quotation: "All men may not go to Corinth," is translated from Horace, Ep. 1, 19, 36. "Non cuivis homini contigit adire Corinthum."
- 78. Hermann Boerhaave was born at Voorhout near Leyden, on December 31, 1668. His father, who belonged to the clerical profession, destined his son for the same calling and so gave him a liberal education. At the University of Leyden, he studied under Gronovius, Ryckius and Frigland. At the death of his father, Boerhaave was left without any provision and supported himself by teaching mathematics. Vandenberg, the burgomaster of Leyden, advised him to study medicine, and he decided to devote himself to this profession. In 1693 he received his degree and began to practice medicine. In 1701 he was made "Lecturer on the Institutes of Medicine" at the University of Leyden. Thirteen years later he was appointed Rector of the University, and the same year became Professor of Practical Medicine there. He introduced into the university the system of clinical instruction. Boerhaave's merit was widely recognized, and his fame attracted many medical students from all Europe to the University of Leyden. Among these was La Mettrie whose whole philosophy was profoundly influenced by the teaching of Boerhaave. In 1728

Boerhaave was elected into the Royal Academy of Sciences of Paris, and two years later he was made a member of the Royal Society of London. In 1731 his health compelled him to resign the Rectorship at Leyden. At this time he delivered an oration, "De Honore, Medici Servitute." He died after a long illness on April 23, 1738. The city of Leyden erected a monument to him in the Church of St. Peter, and inscribed on it: "Salutifero Boerhaavii genio Sacrum."

Boerhaave was a careful and brilliant student, an inspiring teacher, and a skilful practitioner. There are remarkable accounts of his skill in discovering symptoms, and in diagnosing diseases. His chief works are: "Institutiones Medicae" (Leyden, 1708); "Aphorismi de cognoscendis et curandis Morbis" (Leyden, 1709), "Libellus de Materia Medica et Remediorum Formulis" (Leyden, 1719), "Institutiones et Experimentae Chemicae" (Paris, 1724).93

79. Willis. (See Note 21.)

- 80. Claude Perrault (1613–1688) was a French physician and architect. He received his degree of doctor of medicine at Paris and practised medicine there. In 1673 he became a member of the Royal Academy of Sciences. Although he never abandoned his work in mathematics, in the natural sciences, and in medicine, he is more noted as an architect than as a physician or scientist. He was the architect of one of the colonnades of the Louvre, and of the Observatory.94
- 81. "Matter is self-moved." In "L'histoire naturelle de l'âme" La Mettrie claims that motion is one of the essential properties of matter. See "L'histoire naturelle de l'âme," Chap. V.
- 82. "The nature of motion is as unknown to us as that of matter." Unlike La Mettrie, Toland holds that it is possible to know the nature of matter, and declares that motion and matter can not be defined, because their nature is self-evident.95 Holbach, resembling La Mettrie, teaches that it is futile to seek to know the ultimate nature of matter, or the cause for its existence. "Thus if any one shall ask whence matter came, we shall say that it has always existed. If any one ask, whence came movement in matter, we shall answer that for this same reason matter must have moved from eternity, since motion is a necessary consequence of its existence, its essence, and of its primitive properties, such as extent, weight, impenetrability, shape, etc.... The existence of matter is a fact: the existence of motion is another fact."96

- 83. Huyghens (Christian) was born at The Hague, 1629, and died there in 1695. He was a Dutch physicist, mathematician, and astronomer. He is celebrated for the invention of the pendulum clock which could measure the movements of the planets, for the improvement of the telescope, and for the development of the wave-theory of light. His principal work is "Horologium Oscillatorium" (1673).97
- 84. Julien Leroy (1686–1759) was a celebrated French watchmaker. He excelled in the construction of pendulums and of large clocks. Some have attributed the construction of the first horizontal clock to him, but this is doubtful. Among many other inventions and improvements of clocks, he invented the compensating pendulum which bears his name.98
- 85. Jacques de Vaucanson (1709–1782) was a French mechanist. From his childhood he was always interested in mechanical contrivances. In 1738 he presented to the French Academy his remarkable flute player. Soon after, he made a duck which could swim, eat, and digest, and an asp which could hiss and dart on Cleopatra's breast. He later held the position of inspector of the manufacture of silk. In 1748 he was admitted to the Academy of Sciences. His machines were left to the Queen, but she gave them to the Academy, and in the disturbances which followed the pieces were scattered and lost. Vaucanson published: "Mécanisme d'un flûteur automate" (Paris, 1738).99
- 86. "[Descartes] understood animal nature; he was the first to prove completely that animals are pure machines." Contrast this with La Mettrie's former reference in "L'histoire naturelle de l'âme" to "this absurd system 'that animals are pure machines.' Such a laughable opinion," he adds, "has never gained admittance among philosophers.... Experience does not prove the faculty of feeling any less in animals than in men."100 It is evident that La Mettrie's opposition to this 'absurd system' was based upon his insistence on the similarity of men and animals. In "L'homme machine" he argues from the same premiss, that animals are machines, that men are like animals, and that therefore men also are machines.

NATURELLE DE L'AME."

- 87. Matter, according to La Mettrie, is endowed with extensity, the power of movement, and the faculty of sensation. As La Mettrie says, this conception was not held by Descartes, who thought that the essential attribute of matter is extension. "The nature of body consists not in weight, hardness, color, and the like but in extension alone—in its being a substance extended in length, breadth and height." 101 Hobbes's conception of matter is very similar to that of La Mettrie. He specifically attributes motion to matter: "Motion and magnitude are the most common accidents of all bodies." 102 He does not name sensation as an attribute of matter, but he reduces sensation to motion. "Sense is some internal motion in the sentient." 103 Since motion is one of the attributes of matter, and since matter is the only reality in the universe, sensation must be attributed to matter.
- 88. La Mettrie always insists that matter has the power of moving itself, and resents any attempt to show that the motion is due to an outside agent. In this opinion he is in agreement with Toland. Toland says that those who have regarded matter as inert have had to find some efficient cause for motion; and to do this, they have held that all nature is animated. This pretended animation, however, is utterly useless, since matter is itself endowed with motion.
- 89. "This absurd system ... that animals are pure machines." (See Note 86.)

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Page-references are to the editions cited on pp. 205-207, except references to "Man a Machine"
which are to this translation. The translated or original title of a French book is cited according as
the editor has made use of translation or of French text. 1
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reference, see pp. 205–207. ↑
3
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Cf. A. W. Benn, "History of English Rationalism," Vol. I, Chap. III.
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70	matiére	matière
121	cloulds	clouds
129	Stenon	Sténon
157	moxing	moving
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214		
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178	Reaumur	Réaumur
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206		
189	developes	develops
190	,,	, '
190	Westgraafdak	West-Graftdijk
190	diet	died
190	,	"
194	,	[Deleted]
198	posiiton	position
202	Encyclopèdie	Encyclopédie
204	exension	extension
206	completes	complètes
207	Wiliam	William
209	:	•
210	Chateau	Château
212	Memoires	Mémoires
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212	Leibnitz	Leibniz
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